Phil. A.

Anecdota Oxoniensia

# THE ETHIOPIC VERSION

OF THE

# BOOK OF ENOCH

*EDITED FROM TWENTY-THREE MSS.*

TOGETHER WITH

## THE FRAGMENTARY GREEK AND LATIN VERSIONS

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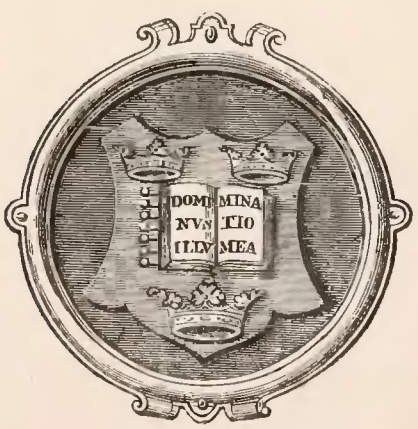


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# PREFACE

THIS new text of the Ethiopic Version has been the labour of many years. It is practically exhaustive; for no pains have been spared to secure a first-hand and complete knowledge of the MSS. evidence. I have not, however, restricted myself to the mere task of publishing the Ethiopic Version as it is found in the best MSS.; for this Version, even when first made, exhibited many unintelligible passages, which were due either to the mistakes of the Ethiopic translator, or to the corruptions of the Greek text before him, or to the mistakes of the Greek translator, or ultimately to corruptions of the Hebrew text before the Greek translator. With these various sources of corruption I have sought to deal: in some cases, I think, with indubitable success: in others, my reconstructions are at the best merely provisional and tentative. In this work Halévy led the way and made a permanent contribution, but many of his reconstructions were valueless from the outset as they were based on Dillmann's inadequate text of 1853. As a result of these studies I have abandoned the view that Enoch was originally written in Hebrew, and come to the conclusion that, like Daniel, it was written partly in Aramaic and partly in Hebrew.

The Greek and Latin fragments have been printed in parallel columns with the Ethiopic Version and their relations with it have been fully discussed in the Introduction.

The Ethiopic text has been printed directly from a photograph of the chief MS. *g* with the necessary corrections from other MSS.; but the orthography of this MS. has been nearly always adhered to, although it very frequently confuses the aspirates and sibilants.

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In a work of this nature, where sometimes in a page there are 800 acts of collation and verification, mistakes are inevitable, and, where such do occur, I can only ask for the kind indulgence of the student.

My best thanks are due to the late Mme. d'Abbadie for permission to collate four MSS. and photograph two others that were at Abbadia; to the librarian of the British Museum for permission to photograph its ten MSS. of Enoch; to the librarians of the Paris and Munich Libraries for the courtesy with which they lent the Ethiopic MSS. in their charge to the Bodleian Library for my use; to the librarian of the Berlin Library for the loan of its splendid MS. together with permission to photograph it; to the librarian of the Vatican for permission to photograph its MS. of Enoch; to Baron von Westenholtz of Hamburg and Mr. Garrett of Philadelphia for having lent for my private use their MSS. of Enoch through the kind offices of Dr. Enno Littmann; to my niece Madeleine La Vie Charles for much help in making the Index Graecitatis; to Mr. A. E. Cowley for revising the reconstructions of the Semitic original in the first thirty chapters; and, lastly, to the Trustees of the Revised Version Surplus Fund for a subvention towards the expenses incurred in my expedition to Abbadia at the foot of the Pyrenees.

Finally, I cannot conclude without expressing my deep gratitude to the officials, and especially to the readers and compositors, of the Press for their skilled services in the publication of this text.

R. H. CHARLES.

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# CONTENTS


INTRODUCTION :— PAGE

§ 1. The Book of Enoch—its fortunes. Originally written in prose and verse, and partly in Aramaic and partly in Hebrew . . . ix–x

2. Greek, Ethiopic, and Latin Versions . . . . . x

3. The Greek Version. Editions of this Version . . . . . xi–xiii

4. The relations of the $G^s$ and $G^g$ to each other and to E (the Ethiopic Version) . . . . . xiii–xvi

5. The Latin Version and Quotations . . . . . xvi–xvii

6. The Ethiopic Version and MSS. . . . . xvii–xxi

7. Relations of the Ethiopic MSS. . . . . xxi–xxiv

8. Editions of the Ethiopic Version . . . . . xxv–xxvi

9. Original Language of Chapters VI–XXXVI — Aramaic; of I–V, XXXVII–CIV — Hebrew . . . . . xxvii–xxxiii

SYMBOLS AND BRACKETS USED IN THIS EDITION . . . . . xxxiii

THE ETHIOPIC TEXT . . . . . 1–226

THE GREEK TEXT . . . . . 3–75, 175–177

THE LATIN FRAGMENT . . . . . 219–222

APPENDIX ON VI. 7 . . . . . 227–228

GREEK INDEX . . . . . 229–237

ADDENDA ET CORRIGENDA . . . . . 238


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# INTRODUCTION

## § 1. The Book of Enoch—its fortunes. Originally written in prose and verse, and partly in Aramaic and partly in Hebrew.

It is seldom that authors attain to the immortality which they hope for, and it is still more seldom that anonymous authors achieve this distinction. And yet it is just such a distinction that the authors of the Book of Enoch have achieved. That such should be ultimately his lot was the deep-rooted conviction of one of this literary circle. He looked forward (civ. 11, 12) to the time when his writings would be translated into various languages, and become to the righteous 'a cause of joy and uprightness and much wisdom.' This hope was in a large degree realized in the centuries immediately preceding and following the Christian era, when the currency of these apocalyptic works was very widespread on account of their distinctively religious and predictive contents. But from the fourth century of our era onward they fell into discredit, and under the ban of such authorities as Hilary, Jerome, and Augustine they gradually passed out of circulation and became lost to the knowledge of Western Christendom till about a century ago. It was not, however, till recent years that the Book of Enoch and similar works have begun to come into their own, not indeed on the ground of their intrinsic religious worth, but from their immeasurable value as being practically the only historical memorials of the religious development of Judaism during the two centuries which preceded the birth of Christianity, and particularly of the development of that side of Judaism to which historically Christendom in large measure owes its existence.

In the course of editing the present work it suddenly dawned upon the editor that much of the text was originally written in verse. This discovery has frequently proved helpful in the criticism of difficult passages.

Another conclusion, to the adoption of which a prolonged study of the text has led the editor, is that the Book of Enoch like the Book of Daniel was originally written in two languages—in Hebrew and Aramaic.



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That the Book of Enoch was written in Semitic is now accepted on all hands, but scholars are divided as to whether the Semitic language in question was Hebrew or Aramaic. Only one valuable contribution on this question has been made, and that by Halévy in the *Journal Asiatique*, Avril–Mai, 1867, pp. 352–395. This scholar is of opinion that the entire work was written in Hebrew. Since this publication, however, fresh evidence bearing on the question has been discovered in the Greek fragment (i–xxxii) found in Egypt. Since this fragment contains three Aramaic words transliterated in the Greek, some scholars, and among them Schürer, Lévi, and N. Schmidt, have concluded that not only are chapters i–xxxvi, but also the rest of the book, derived from an Aramaic original. In support of the latter statement no evidence has yet been offered by these or any other scholars, nor yet has there been any attempt to meet the positive arguments of Halévy for a Hebrew original of xxxvii–civ, whose Hebrew reconstructions of the text have been and must be adopted in many cases by every editor and translator of the book. A prolonged study of the text, which has brought to light a multitude of fresh passages the majority of which can be explained by retranslation into Hebrew, has convinced the present editor that, whilst the evidence on the whole is in favour of an Aramaic original of vi–xxxvi, it is just as conclusive on behalf of the Hebrew original of the greater part of the rest of the book. To determine the exact limits within which each language is used is a task of no little difficulty. This is due in part to the fact that for four-fifths of the text we have only a translation of a translation, and in part to the close affinities existing between Hebrew and Aramaic. For the resemblances between the two languages are so great, that frequently retranslation from the Ethiopic into either is sufficient to explain corruptions in the former. Notwithstanding, there is a clear balance of evidence in favour of a Hebrew original of xxxvii–lxxi, lxxxiii–civ. There is much room for further study of this question, and it is to be hoped that there will be fresh discoveries of MSS. evidence bearing upon it.

## § 2. Greek, Ethiopic, and Latin Versions.

The entire book was translated into Greek and from Greek into Ethiopic about the sixth century of our era, and possibly into Latin. These are fully dealt with in the following sections.

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## § 3. The Greek Version. Editions of this Version.

The Greek Version has only in part been preserved. Chapters i–xxxii. 6 and xix. 3–xxi. 9 in a duplicate form were discovered in 1886–1887 at Akhmîm by the Mission Archéologique Française at Cairo, and published by M. Bouriant in 1892. These are designated as $G^g$ and $G^{g1}$, and $G^{g2}$ in the case of the duplicate passage. Large fragments have been preserved in Syncellus vi–x. 14, xv. 8–xvi. 1, and viii. 4–ix. 4 in a duplicate form. These are designated as $G^s$ and $G^{s1}$, $G^{s2}$ in the case of the duplicate passage.

The chief literature on these fragments is as follows:—

Bouriant, *Fragments grecs du livre d'Énoch. Mémoires publiés par les membres de la Mission archéologique française au Caire*, tom. ix, pp. 91–136, 1892. This is praiseworthy as a first edition, but the text is disfigured by many errors.

—— *L'Évangile et l'Apocalypse de Pierre avec le texte grec du livre d'Énoch. Text publié en fac-simile par l'héliogravure d'après les photographies du manuscrit de Gizeh.* Paris, 1893.

Dillmann, *Sitzungsberichte d. kgl. Preuss. Akademie d. Wissenschaften zu Berlin*, 1892, li–liii, pp. 1039–1054, 1079–1092. These studies are of course good, and several of this scholar's suggestions are excellent. In his comparison of the Ethiopic and Greek Versions he had the benefit of having collations of *q t u* before him. These gave him no inconsiderable advantage in dealing with the problems before him, though his article takes cognizance of only a limited number of readings where these MSS. furnish a superior text.

Lods, *Le Livre d'Hénoch, Fragments grecs découverts à Akhmîm, publiés avec les variantes du texte Éthiopien, traduits et annotés.* Paris, 1892. Lods' contribution is learned, scholarly, and judicious, but as he had the misfortune to base his work on the corrupt text published by Dillmann in 1851, a large portion of his conclusions was vitiated from the outset.

Charles, *The Book of Enoch*, pp. 318–370. Oxford, 1893. In this work I attempted an exhaustive comparison of the Greek and Ethiopic texts, and carried the criticism of the materials several stages beyond previous scholars in this department. An overestimate, however, of the Ethiopic Version led me to make some unjustifiable changes in the Greek text. This error has been set right in the present edition. Notwithstanding, the subsequent thirteen years of study have confirmed most of the suggestions made in 1893.

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Swete, *The Old Testament in Greek vol. III.* Students are very grateful to this scholar for the inclusion of the Enoch text in this edition, but the text as printed leaves much to be desired. It is occasionally unintelligible, where a comparison of the Ethiopic Version would have suggested the true text.

Radermacher, *Das Buch Henoch, herausgegeben . . . von J. Flemming und L. Radermacher*, pp. 18–60, 113–114. Leipzig, 1901. This text, on the whole, is well edited and forms an advance on preceding editions. But, unless I am greatly mistaken, Dr. Radermacher is not a Semitic scholar. This deficiency in his equipment proved a sore handicap in the task he undertook. How is a purely classical scholar to edit a Greek text which is Greek in vocabulary, but largely Semitic in idiom? To show that our text is of this character it will be sufficient to adduce the following passages: xxii. 9 οὗ ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ (אשר . . . . בו)='in which there is the spring of water.' xvii. 1 ἐν ᾧ οἱ ὄντες ἐκεῖ γίγνονται (. . . . אשר שם)='where the dwellers become.' Here, it is true, ἐκεῖ could be taken with οἱ ὄντες. xxxii. 3 οὗ ἐσθίουσιν ἁγίου τοῦ καρποῦ αὐτοῦ (אשר . . . . פריו)='whose holy fruit they eat.' The editor's failure to recognize this idiom in xvi. 1, has led him to emend the text in such a way as to obliterate wholly its original form. The unemended text runs: ἀπὸ ἡμέρας . . . . θανάτου ἀφ' ὧν τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν.[1] This Semitic construction is supported by E though in a slightly corrupted form. Hence it must be preserved, though as I pointed out in 1893, there is according to E the loss of τῶν γιγάντων before ἀφ' ὧν. This very phrase, moreover, τῶν γιγάντων is found in $G^s$, though this version inserts after it a gloss (?) containing the names of the three orders of giants as they are given in the Targum of Jonathan on Gen. vi. 1–4.

The text and notes are accurately edited, but there are some errors. In v. 6 Radermacher reads οἱ ἀμίαντοι as an emendation of the corrupt reading which he says is αμα | τοι and not αμαρτητοι, as Bouriant and Lods stated. Bouriant and Lods were certainly wrong, and Dillmann's edition and mine, which were necessarily based on the work of these scholars, shared in their error. The autotype reproduction of the text was not published till after the issue of these editions. But if Bouriant and Lods deciphered the MS. wrongly, so also has Radermacher. It reads αμαρ|τοι. The ρ is partially obliterated, but it is unmistakable in the photographic reproduc-

[1] I have given the idiom in Hebrew, though the original was in Aramaic.

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tion of the MS. Hence we should emend αμαρτοι into ἁμαρτ(ωλ)οί. Thus the Christian origin of the words which I bracketed in 1893 becomes still more manifest: Καὶ πάντες οἱ ἁμαρτ(ωλ)οὶ χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν, and internal evidence confirms the omission of these clauses in E. Notwithstanding, this forms a serviceable edition of the Greek.

Another fragment is found in a Vatican Greek MS., No. 1809, written in tachygraphic characters. This was published by Mai, *Patrum Nova Bibliotheca,* tom. ii, and deciphered by Gildemeister in the *ZDMG.*, 1855, pp. 621–624, and studied afresh by von Gebhardt in Merx' *Archiv*, ii. 243, 1872. Besides the above, references to or Greek quotations explicitly or implicitly from Enoch are found in the *Ep. of Barnabas* (see iv. 3; xvi. 4, 6); Justin Martyr, *Apol.* ii. 5; Athenagoras in his Πρεσβεία, x; Clement Alex., *Eclogae prophet.* iii. 456 (ed. Dindorf); iii. 474; *Strom.* iii. 9; Origen, *Contra Celsum*, v. 52, 54; *In Ioannem*, vi. 25 (Lommatzsch, i. 241); *Clementine Homilies*, viii. 12. Since these last afford but slight help in correcting the text, we shall do no more here than refer to Lawlor's article on this subject in the *Journal of Philology*, xxv. 164–225, 1897.

## § 4. The relations of the $G^s$ and $G^g$ to each other and to E (the Ethiopic Version).

(*a*) *$G^s$ more original than $G^g$.* These two fragments are closely related and yet exhibit marks of independence. They are closely related, and probably go back to the same Greek translation of the Aramaic text, since they present in so many passages identically the same text. On the other hand $G^s$ has in several passages a different and undoubtedly better order of text. Thus $G^s$ rightly places vii. 3–5 of $G^g$ (or rather its equivalent of vii. 3–5) after viii. 3 of $G^g$. For manifestly vii. 1, 2, viii. 1–3 precede vii. 3–5. Thus it alone preserves the original order. The angels went in to the daughters of men, who bare to them three classes of giants. And the angels taught their women sorceries and incantations (vii. 1, 2). Then follows a detailed account of the art, which each of the leading twenty angels taught mankind. And after this the giants turned against men and began to devour their flesh ($G^s$ viii. 1–3; $G^g$ viii. 1–3, vii. 3–5). It will be observed that in viii. 3 $G^g$ is very defective compared with

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$G^s$ in the list of the offices of the various angels. The additional elements in $G^s$ here could not have been written by a Greek, for in every instance the office constitutes when translated into Aramaic a play on the name of the angel who discharges the office. Similarly in vi. 7 the order of the names of the angels is different and $G^s$ is here preferable to $G^g$ E.

Again, viii. 4 of $G^s$ has preserved in all probability a more original text than $G^g$ E. For it is natural that the substance of the prayer of men as they were slain by the giants should be given when it is first referred to in viii. 4. Here, indeed, $G^s$ presents a duplicate text, and both texts give the prayer in question. $G^g$ E, on the other hand, do not give the words of the prayer till ix. 3, when the angels are presenting it before God. $G^s$ in Semitic fashion gives the prayer *in extenso* here also.[1] Again the additional clauses (*πορεύου κτλ.*) in $G^s$ x. 2, 4 belong most probably to the original work but have been lost in $G^g$ E, see p. 24, note 25. The same is true of the addition in $G^s$ ix. 9 with its peculiar diction, as is clear from a comparison of x. 9, 15.

Finally $G^s$ preserves several right readings over against $G^g$ E. Thus *δῆσον* in x. 11 where $G^g$ E corruptly read *δήλωσον*, *κατακριθῇ* in x. 14 where $G^g$ E read *κατακανσθῇ*. Cp. also x. 7.

(*b*) *Relations of $G^s$ and $G^g$ to E.* Even the most superficial study makes it clear that E and $G^g$ are more closely related than E and $G^s$ or $G^s$ and $G^g$. Indeed the evidence makes it clear that *E was translated from a MS. which was also the parent or ancestor of $G^g$.* This follows from the fact that *the same corruptions* appear in $G^g$ E over against true readings in $G^s$ where this exists. Thus they both give impossible readings in x. 7 †*ἐπάταξαν* ($G^s$ *εἶπον*); x. 11 *δήλωσον* ($G^s$ *δῆσον*); x. 14 †*κατακανσθῇ* ($G^s$ *κατακριθῇ*); xiv. 8 †*ἐθορύβαζον* (a mistranslation of the Aramaic original), †*ἐξεπέτασαν*; xiv. 18 †*oρos* (corrupt for *ὅρασις*?); xv. 9 †*ἀνωτέρων* ($G^s$ *ἀνθρώπων*); xviii. 5 †*βαστάζοντας ἐν νεφελῇ*; xxii. 4 †*ἐποίησαν* for *ἐποιήθησαν*; xxv. 5 †*εἰς ζωήν*; xxviii. 2 †*ἀπὸ τῶν σπερμάτων*. In ix. 6 all the authorities are corrupt, but $G^g$ E agree closely.

Furthermore, they add xv. 10 against $G^s$ as well as the sense of the passage, and omit the same clause in x. 2, 4 against $G^s$. To the above facts we should add that E agrees with $G^g$ in transposing vii. 3–5 from

[1] Hence I withdraw the suggestion that $G^s$ vii. 2 is corrupt.

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its original position after viii. 3 against $G^s$, as we have shown in the preceding section: also in exhibiting the same defective text of viii. 4.

On the other hand *E preserves certain original readings lost by $G^g$ and vice versa.* Thus E $G^s$ rightly add *αὐτοῖς* after *ἐγεννήθησαν* in vi. 1 and read *βασιλεὺς τῶν βασιλευόντων* in ix. 4 where $G^g$ reads *β. τῶν αἰώνων*, and *πάντων τὴν ἐξουσίαν* in ix. 5 where $G^g$ reads *πᾶσαν τ. ἐξουσίαν*, and attest *ἐν ταῖς θηλείαις* in ix. 8 and *εἰς ἀλλήλους ἐξ αὐτῶν εἰς αὐτούς* in x. 9, which $G^g$ in both cases omits. Moreover in ix. 11 the corruption in E=*τὰ εἰς αὐτούς* (for *ἐᾷς αὐτούς* so $G^s$) is easy of correction, whereas $G^g$ offers the hopeless *αιας*. In the following passages *$G^g$ omits clauses and passages preserved by E.* Thus it omits by hmt. clauses in ix. 1, 5; x. 16; xii. 3; xiv. 3; xv. 2; xviii. 3, 5, 11, and without any such intelligible ground ii. 3, all iii and iv except six words, words and clauses in vi. 1, 5; ix. 8; x. 10, 19, 20; xiv. 14; xv. 4, 8; xvi. 1; xix. 1; xxii. 5, 8; xxiv. 1, 2; xxvii. 1. On the other hand *E omits words and clauses preserved by $G^g$* in i. 1, 9; v. 1, 3; x. 1, 2; xiii. 7; xiv. 25; xv. 11; xx. 8; xxii. 2, 5; xxvi. 1.

Naturally $G^g$ and E have severally developed corruptions which it is generally possible to emend in either case by the help of the other. Thus E reads in i. 9 ረሰዩ፡ for ረሰዐ፡; ii. 1 ጠየቁ፡ for ጠይቁ፡; ix. 4 ኣስመ፡ for ኣንተ፡; xii. 1 and 2, xviii. 9 ዝሱ፡ for ኣሱ፡ See also notes on xiv. 2, 21, 24, 25; xviii. 7, 9, 13, 16; xix. 2; xx. 2, 6; xxi. 7, 9; xxii. 1, 2, 3, 5, 8; xxiii. 4; xxiv. 3, 5; xxvi. 3, 4; xxvii. 5; xxx. 1; xxxi. 2, 3; xxxii. 2. In the following passages E presupposes *ὁμοῦ μετά* for *ὁμοῦνται* in v. 6; *τὰ μετὰ αὐτά* for *μέταλλα* in viii. 1; *ἀνάγω* for *ἀναγνῶ* in xiii. 4; *μυστηρίου* for *μυρίων* in xviii. 16; *ὡς εἰρηναῖαι* for *εἰς σειρῆνας* in xix. 2; *λάῳ* for *χάῳ* in xx. 5; *κοῖλοι* for *καλοί* in xxii. 2, 3. Corruptions of $G^g$ will be found in the following passages: i. 2, 3, 5, 8, 9; v. 1; vi. 8; ix. 4, 6; x. 19; xiii. 1; xiv. 6, 8, 13, 15, 18, 19; xv. 8, 9; xvi. 3; xvii. 3, 7; xviii. 4, 7, 11; xxi. 10; xxii. 5, 6, 9; xxiii. 2; xxiv. 3; xxvi. 2; xxxi. 3.[1]

(*c*) From the above facts it follows that *$G^g$ and E spring from a common ancestor which we may designate x, and that this x and $G^s$ proceed ultimately from the same original, the first Greek translation of*

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[1] It is noteworthy that E in xv. 9 gives a conflate text based partly on $G^g$ and partly on $G^s$: also that in xiv. 22 $G^g$ and E do not agree, but rather supplement each other. See p. 40, note 21.

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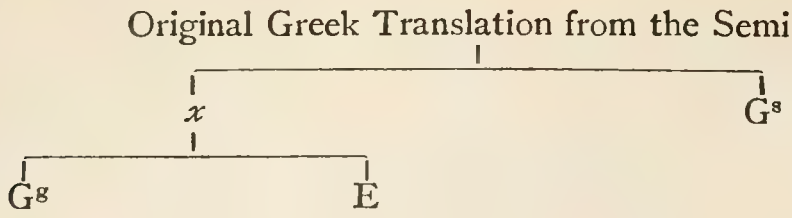
*the Book of Enoch*.[1] Hence the genealogy of the above documents might be represented as follows:—




## § 5. The Latin Version and Quotations.

The Latin Fragment, which constitutes a very imperfect reproduction of cvi. 1–18, was discovered in 1893 in the British Museum by Dr. James, the present Provost of King's College, Cambridge, and most kindly placed at my service for publication in my edition of *Enoch* in 1893. In the same year he issued it in the Cambridge Texts and Studies II, No. 3, *Apocrypha Anecdota*, pp. 146–150. According to Dr. James this fragment is found in an eighth century MS. (MS. 5, E xiii in Casley's *Catalogue of the Royal MSS.* now in the British Museum). In this MS. the Enoch fragment is preceded by a penitential edict of S. Boniface, and followed by an anonymous tract 'De Vindictis Peccatorum.'[2]

The text has suffered from additions, omissions, and corruptions, and is very seldom a literal rendering of the original for many words together. Notwithstanding, it makes some contribution to the formation of a better text of cvi.

This MS. further may point to a Latin translation, or at least to a partially completed Latin translation of Enoch; for (1) occurring in the midst of original Latin treatises it appears to have been found in Latin by the collector or scribe of these treatises. (2) It has suffered much

[1] This conclusion hardly seems adequate to explain all the phenomena mentioned on pp. xiii-xiv. These postulate not only the occurrence of duplicate renderings in the Greek translation, but most probably also the occurrence of variants in the Hebrew original. Cf. v. 9; x. 7 (note 6); ix. 4 (note 20); xiv. 8 (see p. xxix); xvii. 7 (note 14: see also pp. xxix–xxx); xlvi. 4, 6 (note 35); lii. 9 (see p. xxxi); xcix. 6 (see p. xxxiii).

[2] In my edition of 1893 the description of the position of this fragment was both wrong and inconsistent. These errors were due not to Dr. James—the source of my information—but to inconceivable carelessness on my own part. When Dr. James rightly disclaimed responsibility in a review of my book, I wrongly maintained, in a rejoinder, his responsibility for the errors in question. I must either have replied without consulting the passage referred to, or else I consulted it but failed to observe its utter absurdity. I did not recognize it till much later.

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in the course of tradition, and may, therefore, go back to a date, when the Book of Enoch was not reprobated generally, and when a Latin translation would have been acceptable. (3) It does not show signs of being an excerpt from a collection of excerpts, such as we find in the Greek fragment of Enoch, lxxxix. 42–49; but standing as it does without any introductory note or explanation, it looks as if it had been drawn directly from at least a larger Latin fragment of Enoch.

It is possible that the absurd statement with which the fragment opens—'[Cum esset Lamech annorum tricentorum quinquaginta] natus est ei filius'—originally referred to Methuselah, who was 355 years old when Noah was born according to the LXX Chronology. E speaks here of Methuselah taking a wife for his son Lamech and of a son being born to him.

*Latin Quotations.* These have been collected most fully by Dr. Lawlor in his article in the *Journal of Classical Philology*, xxv. 164–225. They will be dealt with at some length in my new edition of the *Book of Enoch.*

## § 6. The Ethiopic Version and MSS.

The Ethiopic Version has been preserved in twenty-nine MSS. of which fifteen are to be found in England, eight in France, four in Germany, one in Italy, and one in America. Of these MSS. there are only three of which my knowledge is indirect and slight, but not yet too slight to enable me to estimate their value and their affinities with the other MSS. These MSS. are *p* and *z*, *ʒ*. Of these *z* indeed was most kindly lent to the Bodleian Library for my use, but unhappily I was absent part of the time of its sojourn there, and whilst I was present the officials of the Bodleian did not notify me of its arrival. *ʒ* is of no account as it is merely an exact transcript of *b*. Next as regards *p*, this MS. formerly belonged to Lord Crawford and was lent by him to the editor of the German edition of the Ethiopic text of Enoch which appeared in 1901, but since that date this MS. has passed into the hands of a lady, who refuses to lend it or any other MS. in her possession to the Bodleian Library for the use of English editors. Of the remaining MSS. I have directly examined twenty-two, i.e. *g ʒg m q t u*, *a b f h i k l n o*, and *s u v w y ʒa ʒb*. Of these I photographed thirteen, i.e. *g ʒg m q t u*, *f h i k l n o*. Five others, i.e. *a b y ʒa ʒb*, I had no need to photograph, as



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the owners of *a₂ b₂* most kindly put these MSS. at my service for the space of two years, while *a b y* were always at hand for consultation in the Bodleian, to which *y* had been lent for that purpose by the Munich Library. Of the Abbadian MSS. *r s v w* I made collations on a number of test passages, while at Abbadia. These readings are appended in foot-notes on these MSS. in the following list, and are sufficient to show the affinities of these MSS. amongst MSS. of the second class. Finally, as regards *c d e x* I have used Dillmann's collation of *c d e* and a photograph of *x* which I procured from the Vatican. Thus for the construction of the present text I have had at my service photographs of fourteen MSS. *g g₂ m q t u*, the constant use of the five MSS. *a b y a₂ b₂*, Dillmann's collations of *c d e*, Flemming's collation of *p* (which I have used sparingly)—in all twenty-three MSS. Four other MSS. *r s v w* I have collated sufficiently to determine their character. Of the remaining MS. *z* (for *z₂* may be ignored as a transcript of *b*) it is enough that we have Flemming's assurance that it is closely related to *a b c d e*.

The division of Enoch into chapters was made apparently in the sixteenth century. The division into 108 chapters was made by Dillmann without MSS. authority, but as it has been followed by all subsequent scholars it is here adopted for the sake of convenience. The above division is indeed found in one MS., i. e. *h*, but this MS. was unknown to Dillmann when he made his text. Moreover, the chapters in *h* vary frequently in length from those in Dillmann's text.

The full list of the MSS. is as follows:—

*a*. Bodley, No. 4. Large quarto. 40 foll. 3 cols. 105 chapters. Latter half of 18th cent. Enoch only.[1]

*b*. Bodley, No. 5. Large quarto. 141 foll. 3 cols. 18th cent. (?). Enoch (98 chapters), Job, Isaiah, 12 Minor Prophets, Proverbs, Wisdom, Ecclesiastes, Canticles, Daniel.

*c*. Frankfort MS. Rüpp. II. 1. 34 × 30 cm. 181 foll. 3 cols. 18th cent. In several hands. Enoch (98 chapters), Job, Octateuch.

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[1] Laurence issued a transcript of this MS. in 1838. The transcription is somewhat faulty in the earlier chapters. The errors are, as a rule, easy to correct, but, even after the rejection of the obvious errors of the press, a considerable number remains, and the most of these have been reproduced in Dillmann's *Apparatus Criticus*, and from Dillmann's have passed over into Flemming's text of 1901. In chapters v–x these errors are distributed as follows: one in v. 3; viii. 3; x. 1: three in vii. 1, 2, 5: four in vi. 1, 4, 7 (*bis*).

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*d.* Curzon MS. Quarto. 91 foll. 2 cols. Enoch (102 chapters), Job, Daniel, 4 Ezra, Sirach.

*e.* Curzon MS. Small quarto. 101 foll. 2 cols. Marginal notes from another hand. Enoch (98 chapters?), Samuel, Kings, and Apocryphal book.

*f.* British Museum. Add. 24185 (Wright's Catalogue, 1877, No. 5). 2 cols. of 23 lines. 19th cent. Enoch only. 106 chapters.

*g.* Brit. Mus. Orient. 485 (Wright, No. 6). 190 foll. 23 × 19 cm. 2 cols. of 23 or 24 lines. First half of 16th cent. Enoch (without division into chapters), Book of Jubilees. On foll. $168^{a}$–$177^{a}$ a duplicate of chapters xcvii. $6^{b}$–cviii. 10 is inserted from another MS. akin to *g*. See next MS.

*g*. This MS. consists only of xcvii. $6^{b}$–cviii. 10, and is found in foll. $168^{a}$–$177^{a}$ of *g*. It is inserted between the last word and the last but one of xci. 6. It is written by the same scribe, but the text though belonging to the best type differs from *g*.[1]

*h.* Brit. Mus. Orient. 484 (Wright, No. 7). 3 cols. of 50 or 51 lines. 18th cent. Enoch (108 chapters), Octateuch, Jeremiah, Daniel, Ezekiel, 1–4 Ezra, Tobit, Judith, Esther, Sirach.

*i.* Brit. Mus. Orient. 486 (Wright, No. 8). 3 cols. of 29 lines. 18th cent. Chapters i–lx. $13^{a}$ missing. Nos. of remaining chapters erased. Enoch, Samuel, Kings, Jeremiah, Sirach.

*k.* Brit. Mus. Orient. 490 (Wright, No. 12). 3 cols. of 30 lines. 18th cent. Enoch (107 chapters), Job, Daniel, 1 Ezra, Isaiah, 12 Minor Prophets.

*l.* Brit. Mus. 24990 (Wright, No. 13). 3 cols. of 31 lines. 18th cent. Enoch (divided into chapters, but no numbers supplied), Job, Books ascribed to Solomon, Isaiah, 12 Minor Prophets, Daniel.

*m.* Brit. Mus. Orient. 491 (Wright, No. 15). 219 foll. 40 × 32 cm. 3 cols. of 27 lines. 18th cent. Enoch (without division into chapters), Job, 12 Minor Prophets, Tobit, Judith, Esther, Maccabees.

*n.* Brit. Mus. Orient. 492 (Wright, No. 16). 3 cols. of 30 lines. 18th cent. Enoch (87 chapters), Books ascribed to Solomon, Jeremiah, 1 Ezra, Canticles, Sirach, Judith, Esther, Tobit.

*o.* Brit. Mus. Orient. 499 (Wright, No. 23). 3 cols. of 31 lines. 18th cent. Sirach, Daniel, Enoch (106 chapters), Isaiah, 12 Minor Prophets.

*p.* Formerly in the possession of Lord Crawford—now in that of Mrs. Rylands. 67 foll. 39 × 33 cm. 3 cols. 17th cent. Enoch and other books.

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[1] I here accept Flemming's correction (*Das Buch Henoch*, p. 8, note) of my description (*Book of Enoch*, p. 266) of the extent and character of this MS.

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*q*. Berlin MS. Peterm. II. Nachtr. No. 29 (Dillmann's Cat. 1). 167 foll. 17 × 14 cm. 2 cols. of 13 to 14 lines. 16th cent. Without division into chapters. Enoch only.

*r*. Abbadianus 16 (vid. *Cat. raison. de mss. éthiop. appartenant à A. d'Abbadie*, Paris, 1859). 19th cent. Enoch (77 chapters) and other works.[1]

*s*. Abbadianus 30. 18th cent. Enoch and other works.[2]

*t*. Abbadianus 35. 40 × 35 cm. 3 cols. of 38 to 39 lines. 17th cent. There are many erasures and corrections and marginal notes. The latter belong to the later type of text, and are designated as $t^2$. The division into chapters is marked in the margin on the first few folios. Enoch, Job, Samuel I and II, Kings, Chronicles, Books ascribed to Solomon, Prophets, Sirach, i–v Ezra, Tobit, Judith, Esther.

*u*. Abbadianus 55. 191 foll. 51 × 39 cm. 3 cols. of 48 to 50 lines. Possibly as early as the 15th cent. Enoch (without division into chapters) and other works. Text of Enoch much abbreviated after chapter lxxxiii.

*v*. Abbadianus 99. 70 foll. 23 × 17 cm. 2 cols. 19th cent. Copy made for M. d'Abbadie from a MS. in high estimation among the native scholars. This MS. has all the bad characteristics of the later type of text. Enoch only.[3]

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[1] This is a poor MS., but it exhibits a few good readings. Thus it agrees with *a*, *a d* in vi. $5^{40}$ (i. e. note [40]): originally it supported *g* in right reading against all other MSS. on xvii. $2^{22}$: it agrees with *q t*, *β–a b d x* on xxxix. $10^{1}$, with *a–m*, *d e k l n w ,a* on xlv. $3^{28}$, with *a–q*, *d e f h k l y ,a* on xlvi. $7^{7}$, with *a e h k n v w* on lxiii. $1^{30}$, with *a–t*, *a e f h k n* on lxix. $4^{18}$, with *a*, *a e f h i k l n ,a* on lxxi. $1^{16}$, with *a*, *f i l o y ,a ,b* on lxxxi. $3^{18}$, with *a–u*, *a c e f h i k n* on lxxxix. $42^{6}$, with *a–m*, *a c f h i k n* on xciii. $10^{16}$, with *a–m*, *a c d i k l o ,a ,b* on xc. $29^{24}$, with *m*, *c f h i k l n x ,a* on cii. $4^{28}$. From the above it is clear that this MS. though it does not follow closely any of the special groups of *β*, yet it shows some affinity for *e* and its congeners.

[2] This is a poor MS., but has some notably good readings. Agrees with *u*, *e v x* on ix. $8^{21}$, agrees with *a*, *d e f h k l n y ,a* on xxiv. $2^{40}$, with $t^2$, *d e f k l n y ,a* on xxix. $2^{31}$, with *g m u* on xxxix. $10^{1}$, with *g m q*, *a d f o y ,b* on xl. $1^{29}$, with *a–m*, *d e k l n w y ,a* on xlv. $3^{28}$, with *a–q*, *d e f h k l y ,a* on xlvi. $7^{7}$, with *a–q*, *d e f h k n o ,b* on xlviii. $6^{3}$, with *a*, *β–b c x* on liii. $7^{19}$, with *a–u*, *k n* on lxii. $9^{15}$, with *a*, *i n* on lxii. $15^{22}$, with *a e h k n v w* on lxiii. $1^{30}$, with *e h* on lxvii. $3^{26}$, with *a–t*, *a e f h k n* on lxix. $4^{18}$, with *a*, *a e f h i k n* on lxxi. $1^{16}$, agrees with *h* on lxxxiii. $8^{30}$, with *a–u*, *c d f i l o y ,a ,b* on lxxxiii. $11^{10}$, with *g m t*, *a b c f h i k n x* on lxxxiv. $1^{24}$, with *a–g*, *a e l o x y ,b* on lxxxvi. $2^{12}$, with *a–m*, *a c f h i k n* on xciii. $10^{16}$, with *g ,g t*, *b i l o p x y ,a ,b* on c. $12^{31}$, with *m*, *c f i k l n x ,a* on cii. $4^{28}$. This MS. so far as it agrees with any special group within *β* does so with *e h*.

[3] This MS. which embodies the text approved by the Mamheran or native scholars exhibits most of the vices of the second class of MSS., but some excellent readings. See on lxxxix. $1^{20}$, c. $4^{7}$ below. It agrees with *b o x ,b* on ix. $10^{3}$, with *,a* on xvii. $3^{27}$, with *a*, *β–a b d w x ,a* on xxxix. $7^{24}$, with *q t*, *c e f h k l n o y ,a ,b* on xxxix. $10^{1}$, with *g m q*, *a d f o y ,b* on xl. $1^{29}$, with *c h* on xl. $2^{30}$, with *a–q*, *d e f h k n o ,b* on xlviii. $6^{3}$, with *a*, *β–b c x* on liii. $7^{19}$, with *e h* on lxii. $9^{14}$, with *q*, *β* on lxii. $12^{12}$, with *a e h k n w* on lxiii. $1^{30}$, with *g q*, *e f* originally (?), but with *t u*, *β–e f* over erasure on lxiii. $7^{5}$, with *e h*

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*w*. Abbadianus 197. 157 foll. 26 × 23 cm. 3 cols. of 29 lines. 17th or 18th cent. Enoch (98 chapters) and other works.[1]

*x*. Vatican MS. 71 (cf. Mai, *Script. veterum nova collectio, Romae*, 1831, T. v. 2, p. 100). 27 foll. 3 cols. of 32 lines. 17th cent. Enoch only. 98 chapters.

*y*. Munich MS. 30. 61 foll. 25 × 15 cm. 2 cols. of 20 to 28 lines. 17th cent. Division into chapters only at the beginning. Enoch only.

*z*. Paris MS. 50 (see Zotenberg's Cat.). 17th cent. Enoch (division into chapters only at the beginning) and other works.

$z^b$. Paris MS. 49. 18th cent. Copy of *b*.

*ₐa*. Garrett MS. 17 × 12 cm. 2 cols. of 22 lines. 19th or end of 18th cent. Enoch only.

*ₐb*. Westenholz MS. 71 foll., of which first and last two are empty. 2 cols. of 24 lines. 18th cent. 106 chapters. Enoch only.

## § 7. Relations of the Ethiopic MSS.

(*a*) *Two forms of text, α, β, of which β is late and secondary.* There are two forms of the Ethiopic text. The first is represented by *g ₐg m q t u* (and in some degree by *n*), which we shall henceforth designate by *α*, and the second, which owes its origin to the labours of native scholars of the sixteenth and seventeenth centuries, by all the remaining MSS., i. e. *β*. The result of these labours has been on the whole disastrous; for these scholars had neither the knowledge of the subject-matter nor yet critical materials to guide them as to the form of the text. Hence in nearly every instance where they have departed from the original unrevised text they have done so to the detriment of the book. But it is not to be inferred from the above that *α* always represents one type of text and *β* another

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on lxvii. $3^{26}$, with *α–t*, *a e f h k n* on lxix. $4^{18}$, with *m*, *β–i*[1] on lxx. $3^{4}$, with *α*, *a e f h i k n* on lxxi. $1^{16}$, with *t*, *d h i x* on lxxxiii. $8^{30}$, with *a b e h k n x* on lxxxiii. $11^{10}$, with *g m t*, *a b c f h i k n x* on lxxxiv. $1^{24}$, with *m* on lxxxix. $1^{20}$ (here undoubtedly right), with *α–u*, *a c e f h i k n* on lxxxix. $42^{6}$, with *m*, *b e f h n p x* on xc. $29^{21}$, with *α–m*, *a c f h i k n* on xciii. $10^{16}$, with *ₐg q* on c. $4^{7}$, with *m*, *c f i k l n x ₐa* on cii. $4^{28}$.

[1] Agrees with *α*, *a d r* in vi. $5^{40}$, with *α–t*, *n* on ix. $6^{8}$, with *a e f h*[1] *k l p r s v ₐa ₐb* on x. $11^{14}$, with *m t u* though originally with *g q*, *t*[2]*β* on xv. $12^{23}$, in margin with *g* on xxiv. $2^{39}$, with *α*, *d e f h k l n y ₐa* on xxiv. $2^{40}$, with *t*[2] *d e f k l n y ₐa* on xxix. $2^{31}$, with *q t*, *c e f h k l n o y ₐa ₐb* on xxxix. $10^{1}$, with *α–m*, *d e k l n y*[2] *ₐa* on xlv. $3^{28}$, with *α–q*, *d e f h k l y ₐa* on xlvi. $7^{7}$, with *a e h k n v* on lxiii. $1^{30}$, with *α*, *β–b c d n o y ₐb* on lxxi. $1^{16}$, with *α*, *f i l o y ₐa ₐb* on lxxxi. $3^{18}$, with *α–g*, *a e l o x y ₐb* on lxxxvi. $2^{12}$, with *α–u*, *a c e f h i k n* on lxxxix. $42^{6}$, with *α–m*, *a c d i k l o ₐa ₐb* on xc. $29^{21}$, with *α–m*, *a c f h i k n* on xciii. $10^{16}$, with *m*, *c f h i k l n x ₐa* on cii. $4^{28}$, with *ₐg m*, *β–c* on ciii. $7^{11}$, with *a b c e k* on civ. $9^{18}$.

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type opposed to the former; for the attestation of neither group is wholly uniform, as each group is divided within itself. This statement holds true in a much greater degree of $\alpha$. Indeed, the cases are comparatively few where $\alpha$ differs as a whole from $\beta$. Fifty readings out of fifty-one which any editor must adopt will have the support of one MS. singly as *g*, *m*, *q*, *t*, *u*, or of groups such as *g m*, *g q*, *q t*, *g u*, *g m q*, *g m t*, *g m u*, &c., and the fifty-first time of the undivided $\alpha$. For instances of the latter see i. 9 (note 23), viii. 1 (note 34), x. 3 (note 36), 13 (note 28), 17 (note 7), 22 (note 48), xv. 5 (note 24). Moreover, when the attestation of $\alpha$ is divided, the individual or group of $\alpha$ attesting the right reading will often have the support of $\beta$ or of groups within $\beta$. The above facts serve to prove that *the recension was not the work of a few years, but was rather a process which culminated in such a text as we find in* $\beta$, *but particularly in the* MS. *v*.

(*b*) $\beta$ *or groups in* $\beta$ *sometimes preserve the original texts.* Again it is noteworthy that in a limited number of cases $\beta$ preserves the original text where $\alpha$ is secondary. Some of these are no doubt accidental, but seventeen[1] such readings in thirty-two chapters are hard to account for in this fashion. These instances are found in the following passages. Thus $\beta$ is right over against $\alpha$ in vi. 6 (note 43), viii. 3 (note 18), ix. 1 (note 6), 3 (note 18), $\beta$-*l* in ix. 1 (note 7), x. 1 (note 24), *b c e f h l*$^2$ *n o* against $\alpha$ and rest of $\beta$ in vi. 6 (note 4), *a b x* in ix. 4 (note 24), *b c o x* ,*a* ,*b* in xviii. 4 (note 12), *d y* in xxii. 13 (note 53), *h o* ,*b* in xxiv. 3 (note 47), *n* ,*a* in ix. 6 (note 10), *o x* ,*b* in xviii. 15 (note 32), *n* single-handed in ix. 11 (note 15), x. 3 (note 37), 7 (note 21), xxii. 9 (note 29). Hence in some cases there is in $\beta$ most probably a survival of the original text where it has been lost in the present representatives of $\alpha$.

(*c*) *The character and affinities of the chief MSS.* *g*. Of the MSS. of $\alpha$, *g* is decidedly the best all-round MS. This does not mean that it has more unique and right readings than any other MS. of the older type of text, but that when all the good points of the various MSS. are summed up, *g* comes out an easy first. In the first thirty-two chapters *g* alone attests the right reading in vi. 5 (note 37), xvii. 3 (note 27), xviii. 7 (note 33), xxi. 5 (note 8), xxviii. 3 (note 11). In lxxxix. 42 (note 4) it has only the support of *n*, the best of the second class MSS. This MS.

[1] Flemming enumerates only six, and three of these are wrong; for *t* in these three cases agrees with $\beta$: in ii. 1 *t* is wrongly represented as agreeing with $\alpha$-*t*.

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has been made the basis so far as any single MS. can of my text. It exhibits much strange orthography and bad grammar, and many corruptions. Notwithstanding it is by far the best representative we have of the ancient text. It was this MS. together with *m* that I used when emending Dillmann's text for my translation and commentary which appeared in 1893.

*ˌg*. This MS., which has already been described, shows certain idiosyncrasies in ciii. 9–15, where it uses the first person over against the third in the other MSS. Outside this chapter it agrees in turn with *g*, *m*, *q*, *t*, *u* or with combinations of these or with one or more of these combined with *β*, but it is most nearly related to *g*.

*m*. This MS. is in some respects the weakest of the older group. It attaches itself so closely to *g* that we must assume its having come under its influence. This fact becomes of importance when we come to chapters xcvii. 6[b]–cviii. 10, where we have both *g* and *ˌg*.

Moreover, the evidence is not as decisive as we could wish; for though alone or together with *β* it agrees in many passages with *g* (see xcvii. 6 (note 28); xcviii. 2 (note 19) (along with *β*), 3 (note 29); cii. 1 (note 1), 6 (note 2); ciii. 2 (note 2), 13 (note 15); cvi. 10 (note 6)), yet we find it displaying similar affinities with *ˌg* (see xcviii. 6 (notes 13, 15); xcix. 2 (note 2); ciii. 2 (note 51), 6 (note 34), 7 (note 41); civ. 1 (note 5); cv. 2 (note 32); cvi. 7 (note 24), 10 (note 1), 19 (note 34)). On the other hand in the vast majority of its unique readings *ˌg* is unaccompanied by *m*. Hence somehow *m* has been influenced by the readings both of *g* and *ˌg*. In x. 2 (note 33) and xvii. 4 (note 36) it alone attests the primitive text, in vii. 3 (note 9) alone with *f*, and in xv. 11 (note 21) with *b x y*.

*q*. Though teeming with every form of error incident to the transmission of a text in the way of additions, corruptions, and omissions, this MS. contains a larger number of unique original readings than any other used in our text. Thus it alone preserves the original text in ix. 8 (note 21), x. 11 (note 16), xiv. 1 (note 39), xxi. 2 (note 24), xxii. 9 (note 25), xxiv. 2 (note 41), xxvi. 3 (note 33), xxvii. 4 (note 47), xxxii. 4 (note 31). It approximates more closely to *g ˌg m* than to *t u*.

*t*. This is a most interesting MS.,[1] as it gives the older type of reading

[1] This MS. is notable also from the fact that for the Books of Samuel and Kings it alone exhibits a third type of text diverging from the two types of text in circulation in Abyssinia. These were the first and primitive type of text and the later or Vulgate. Where this MS. diverges

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in the text and the later either over erasures or above the line or in the margin, with the rejected words in the text bracketed. The corrector has not done his work thoroughly. Accordingly many of the older readings remain untouched. The work of erasing has been so frequently perfunctory that it is generally possible to decipher the original text. Moreover, in some cases the correction represents a return to the older text. Cf. i. 6 (note 5). As *g*, *g m* are closely connected, so are *t* and *u*. *t* is the least original of the MSS. of the first class. Thus it is hardly ever right alone. For one instance in the first thirty-two chapters see x. 10 (note 3).

*u*. This MS. would form a good third to *g* and *q* but that it is so imperfect after chapter lxxxiii, for nearly one-seventh of the entire book is omitted in the course of lxxxiii–cviii. These omissions are made in the most capricious way. Sometimes words, sometimes phrases, sometimes whole sentences and paragraphs are excised to the entire destruction of the sense. Notwithstanding as *u* is a valuable MS. I have most faithfully recorded all its omissions and changes. In chapters i–xxxii it alone preserves the true text in iii (note 23), iv (note 33), xxi. 7 (note 40).

*n*. Of MSS. of the second class *n* is by far the best. Indeed, though in the main embodying the second type of text it attests more unique and original readings in chapters i–xxxii than *m* or *t* or *u*. Thus it stands alone in giving the original text in ix. 11 (note 15), x. 3 (note 37), 7 (note 21), xxii. 9 (note 29) (?). Alone of MSS. of the second class it gives along with various MSS. of the first class the true text as in i. 3 (note 18), xiv. 21 (note 10), xxv. 7 (note 19), lxxxix. 42 (note 4), &c. Thus *n* exhibits the characteristics of both types of text.

*Remaining MSS. of* β. Several of these MSS. go in pairs. Thus *a x*, *d y*, *e h*, *o*, *b* must go back respectively to four common sources, as they respectively attest a vast number of unique readings. With *a* in a less degree *k* is connected. *e h* and *o*, *b*, moreover, have also a considerable number of readings in common, and likewise *d l o y*.

A study of the notes will show the reader that it is possible to establish partial connexions between other groups of MSS. than those already mentioned, but the further prosecution of this subject does not lead to any valuable results.

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from these two classes of text it repeatedly agrees with the Hebrew (Massoretic) text. Subsequently a corrector worked over this MS. and erased readings belonging to the first class, as well as those peculiar to this MS. which were derived from the Hebrew, and substituted readings of the second or Vulgate type. See Dillmann, *Bibl. Aeth.* T. II. i; *Appar. Crit.*, p. 5.

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## § 8. Editions of the Ethiopic Version.

Laurence, *Libri Enoch Versio Aethiopica.* Oxoniae, 1838. This text was issued simply as a transcript of *a*, one of the MSS. brought to Europe by Bruce, the great Abyssinian traveller, in 1773. The transcription is not very accurate in the early chapters, though the errors are as a rule easy to correct. In chapters v–x there are ten; most of these have passed over into Dillmann's *Apparatus Criticus*, and from Dillmann's to Flemming's. As the text advances it becomes more accurate, so that I found its citation by Dillmann to be sufficiently trustworthy for use in the present edition.

Dillmann, *Liber Henoch, Aethiopice, ad quinque codicum fidem editus, cum variis lectionibus.* Lipsiae, 1851. This edition was based on five MSS. *a b c d e*, of which *a b* are in the Bodleian, *c* in the Frankfort Library, and *d e* were the property of the well-known traveller, Robert Curzon. Of Dillmann's collations of *b c d e* I have tested only that of *b* in the opening chapters, and found only one bad error, in chapter vii. These five MSS. are all of secondary value. The best of them is *a*. No further work on the Ethiopic text appeared till 1892, when Dillmann (*Sitzungsberichte d. kgl. Preuss. Akad. d. Wiss. zu Berlin*, 1892, li–liii, pp. 1039–1054, 1079–1092) published some variants from three MSS. on the first thirty-two chapters of Enoch in connexion with his edition of the fragmentary Greek Version.

Charles, *The Book of Enoch translated from Professor Dillmann's Ethiopic Text emended and revised in accordance with hitherto uncollated MSS. and with the Gizeh and other Greek and Latin Fragments.* Oxford, 1893. This translation was based on a drastic revision of Dillmann's text. Ten new MSS., which belong to the British Museum, were used, three of them, *g₁ g m*, being of primary importance, and seven, *f h i k l n o*, being of only secondary. Of these MSS. I collated *m, f h i k l n o* on about three hundred passages; but *g₁ g* I collated throughout, on the whole accurately, but defectively, as I now find, in a relatively small number of passages.

Flemming, *Das Buch Henoch: Aethiopischer Text herausgegeben von Joh. Flemming* (=*Texte und Untersuchungen*, Neue Folge, VII. i). Leipzig, 1902. Dr. Flemming's text is based on fifteen MSS., *a b c d e g ₁g m p q t u v w y*. Of these six belong to the first class *g₁ g m q t u* and the



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rest to the second class. This editor has been at no little pains in the preparation of his text. Thus he has himself collated *g m p q y*. His knowledge of *t u* he owes to photographs taken by Professor Meyer in France, and of *v w* to collations of the same scholar. It was a fatal error on Dr. Flemming's part that he did not photograph *g m q*, or, at all events, revise his collations of them.

Flemming's text naturally constitutes an immeasurable advance on that of Dillmann, and a considerable advance on Dillmann's text as emended in my commentary in 1893. With the help of the three new first-class MSS. *q t u*, this editor was able to point out a few passages where I followed mere idiosyncrasies of *g*, and also some others where I preferred the less trustworthy of the two texts *g*, *g* in chapters xcvii. 6[b]–cviii. 10.

On the whole, Flemming's text is good, as might be expected from so excellent an Ethiopic scholar, and several of his suggestions have been accepted in the present edition. On close examination, however, Flemming's edition proves unsatisfactory from its frequent inaccuracy in the collation of the MSS. generally, and its inadequate collation of the first-class MSS. In my review of this edition in the *American Journal of Theology*, pp. 689–703, 1903, I have summed up its serious shortcomings under the following heads: (i) *Inaccurate and defective collation of the MSS.*; (ii) *The adoption of inferior readings into the text where the MSS. evidence for the true text is incontrovertible.* Flemming's treatment of the great Berlin MS. *q* on chapters x–xxxii will exemplify his method in dealing with the other MSS. In six passages in these chapters *q alone* amongst the Ethiopic MSS. preserves the true text of E, as is proved by G. Yet in two of them, xxi. 2 (note 24), xxiv. 2 (note 41), *q* is not collated at all, and in the remaining four, x. 11 (note 16), xiv. 1 (note 39), xxii. 9 (note 25), xxxii. 4 (note 31), the reading of *q* is relegated to the notes, and the wrong reading adopted. In x. 7 (note 21) *q* practically gives the original text (which is preserved by *n* alone), but the corrupt text is adopted by this editor. (iii) *Corrupt passages are left in the text without any attempt to emend them or even to call attention to their viciousness.* (iv) *Divergencies between G and E are left unexplained.* (v) *Practically no use is made of the Semitic background for purposes of emendation.* Notwithstanding the above shortcomings, Dr. Flemming's edition is deserving of the gratitude of Orientalists, as it constitutes a vast advance on that of Dillmann, and forms on the whole a serviceable work for students generally.

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## § 9. Original Language of Chapters VI–XXXVI—Aramaic; of I–V, XXXVII–CIV—Hebrew.

That the Book of Enoch was originally written in a Semitic language is now universally admitted. But what that language is is still a question of dispute. In the past Hoffmann, Jellinek, Dillmann (?) assumed a Hebrew original, and Halévy (*Journ. Asiatique*, 1867, pp. 352–395) furnished excellent grounds for such a belief, but of late years, since the discovery of the Gizeh Greek fragment, there has been a tendency to assume that the original was written in Aramaic. Neither view can I believe be established, but each appears to be true in part, as I hope now to prove. The proof in certain sections amounts almost to demonstration: in the case of others only a probability can be indicated. The results of present study of this problem tend to show that chapters vi–xxxvi were originally written in Aramaic, and xxxvii–lxxi, lxxxiii–civ, and probably i–v in Hebrew. The original language of lxxii–lxxxii is still indeterminable, but the probability of an Aramaic original seems to be greater than that of a Hebrew.

*Chapters i–v. Probably from a Hebrew original.* These chapters do not come from the same author or period as vi–xxxvi.

v. 9 ($G^g$) 'They shall not be punished (ይትኀሠሡ = *κολασθήσονται*) all the days of their life.' Since E has *ἁμάρτωσιν* here, if the text in both cases is rightly transmitted, it is probable that יאשמו stood in the original, and that it was rendered by *ἁμάρτωσιν* in the text of the Greek translation and by *κολασθήσονται* in the margin, or vice versa. In the *Test. Asher*, vi. 1, the converse appears to have happened and the translator to have rendered this Hebrew verb by *κολάζονται* instead of by *ἁμαρτάνουσι*.

Again in i. 9 'He cometh with myriads of holy ones' the text reproduces the Massoretic of Deut. xxxiii. 2 (see note on i. 9) in reading אָתָא = *ἔρχεται*, whereas the three Targums, the Syriac, and Vulgate read אִתּוֹ = *μετ' αὐτοῦ*. Here the LXX diverges wholly. The reading אתא is recognized as original. The writer of this section of Enoch used the Hebrew text, and followed neither Version nor Targum in reproducing it. Presumably he wrote in Hebrew also. See also notes 1. 9 on p. 10.

*Chapters vi–xxxvi.* It will be observed in the notes on these chapters that sometimes the Greek is retranslated into Hebrew and sometimes into Aramaic. The reason is that when they were written (in 1901–1902) I was still

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undecided as to which language was the original. The balance of evidence now appears to me to be in favour of the latter, and this is as follows:—

(*a*) *Aramaic words transliterated in the Greek.* In xviii. 8 φουκά = פוכא, in xxviii. 1 and xxix. 1 μανδοβαρά and βαβδηρά = מדברא.[1]

(*b*) *Aramaic constructions.* In xix. 2 we have the peculiar Greek αἱ γυναῖκες αὐτῶν τῶν παραβάντων ἀγγέλων. This is a literal reproduction of the Aramaic idiom נשיהון די מלאכיא די חטו. The same construction recurs in E in ix. 8 which = συνεκοιμήθησαν μετ' αὐτῶν μετὰ τῶν θηλειῶν = שכיבו עמהין עם נשיא. Here G$^g$, it is true, has omitted μετὰ τῶν θηλειῶν. This omission may be due to the unintelligibility of the construction to a pure Greek scribe. It is possible, however, that G$^s$ is right, which connects ἐν ταῖς θηλείαις with the next verb—συνεκοιμήθησαν μετ' αὐτῶν καὶ ἐν ταῖς θηλείαις ἐμιάνθησαν. But this is very unlikely; for the natural construction would be συνεκοιμήθησαν μετὰ τῶν θηλειῶν καὶ ἐν αὐταῖς ἐμιάνθησαν. We have probably a third instance of this idiom in vi. 8 οὗτοί εἰσιν ἀρχαὶ αὐτῶν οἱ δέκα, where οἱ δέκα should be emended into τῶν δεκάδων with E. Then ἀρχαὶ αὐτῶν τῶν δεκάδων = ראשיהון דעסריתא. This Aramaic idiom has made its way into the O. T. as in Canticles iii. 7.

(*c*) *Some of the proper names with which paronomasias are connected postulate an Aramaic original.* Thus in G$^s$ viii. 3 we have ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς. Now ὁ τρίτος in vi. 7 is Ἀρακιήλ = ארקיאל, where ארק is Aramaic for 'earth.' Again in G$^s$ viii. 3 we have ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης (G$^g$ Σεριὴλ σεληναγωγίας), where ὁ εἰκοστός according to G$^s$ vi. 7 is Σαριήλ = סהריאל. Here סהר is Aramaic for 'moon.' Again in viii. 3 the ὁ ὄγδοος in ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν is G$^g$ Ἐζεκιήλ (G$^s$ Ζακιήλ) = שחקיאל. שַׁחַק (= ἀήρ), it is true, is Hebrew as well as Aramaic.

(*d*) *Occasionally the source of corruptions in the Greek can be detected by retranslation into Aramaic.* I can offer but a few instances of this nature; for though there are many passages which can be restored by retranslation into the original, the restoration can be made equally well in most passages by retranslation into either Hebrew or Aramaic. The evidence, therefore, in this section is not conclusive. It serves to prove, however, the thoroughly Semitic basis of our author.

x. 17 τὰ σάββατα αὐτῶν. Here we should have τὸ γῆρας αὐτῶν. Here, as note in loc. shows, the source of the corruption is explicable both in Hebrew and Aramaic.

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[1] On the other hand in xxvii. 2 γῇ is a transliteration of גיא (= 'valley') which is a pure Hebrew word, the Aramaic being חֵילָא. Since גיא, however, is here used as a proper name, as denoting the 'Valley of Hinnom,' its use may be justifiable in an Aramaic document.

xii. 6 *οὐκ† ἔσται αὐτοῖς† εἰς ἔλεον.* See note on this passage on p. 238.

xiii. 2 *ἀνοχὴ καὶ ἐρώτησίς σοι οὐκ ἔσται περὶ ὧν ἔδειξας ἀδικημάτων*, 'no forbearance nor †request shall be to thee in regard to &c.' Here שְׁאֵלָא (= *ἐρώτησις*) was corrupt for שְׁלֵיתָא[1] = *ἄφεσις*, 'forgiveness.' Cf. xii. 5 *καὶ οὐκ ἔσται . . εἰρήνη οὔτε ἄφεσις.* Here the Hebrew can also account for the corruption.

xiii. 9 *πενθοῦντες ἐν* Ἀβελσιαήλ (so E), i. e. Ἀβειλήνη = אבלין באבילין— a paronomasia.

xiv. 6 *οὐκ ἔσται ὑμῖν †ὄνησις αὐτῶν ἀλλὰ πεσοῦνται . . . ἐν μαχαίρᾳ.* Here *ὄνησις* = מוֹתָר, which should here have been rendered *κατάλειμμα.* In Hebrew יתר also admits of both senses.

xiv. 8 *κατεσπούδαζον καὶ †ἐθορύβαζον.* Here the second verb is impossible, and we have probably two renderings of one and the same Hebrew word יבהלו accordingly as it is pointed as a niphal or a piel verb. In Aramaic the pael of this verb = *θορυβάζω, ταράσσω,* or *συνταράσσω* in Dan. iv. 2, 16; v. 6, 10; vii. 15, 28, and is rendered by Theodotion[2] by one or other of the latter two verbs. On the other hand the LXX renders the same Aramaic verb by *κατασπεύδω*[3] in iv. 16 and v. 6. Thus the translator of the LXX, who, as we know from the rest of his translation of the Aramaic section of Daniel, was very familiar with Aramaic, assigns to the pael of the Aramaic verb the same meaning as the piel and hiphil of the Hebrew. Hence we may assume that the pael in Aramaic could mean *κατασπεύδω* or *θορυβάζω.* Thus we could explain our text as a dittographical rendering of one and the same Aramaic verb.

If there were two verbs in the original, and this is possible, then we have simply a mistranslation of בהל in *ἐθορύβαζον.*

xvi. 1 *ἀφ' ὧν . . . ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν* = די מנפש בסרהון. Similar Aramaic idioms are found also in xxii. 9; xxxii. 3. These anomalous Greek constructions can also be explained from a Hebrew background. In xxii. 6 *διό* in *διὸ οὕτως ἡ φωνὴ αὐτοῦ* should with E be emended into *οὗ* in accordance with this idiom. Thus we should have 'whose voice thus.'

xvii. 7. Here E = *τὰ ὄρη τῶν γνόφων* = טורי קבלא (see my note in loc.).

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[1] Or possible שְׁלֵיוָא = 'rest.'

[2] Two MSS. of Theodotion's text A Q render by *κατασπεύδω*, but this may be owing to the influence of the LXX.

[3] The translator of 2 Chron. xxvi. 20; xxxv. 21 renders the Hebrew בהל by *κατασπεύδω.*

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The phrase seems to be borrowed from Jer. xiii. 16. If this is so, then $G^g$ which reads *τοὺς ἀνέμους τῶν γνόφων* = רוחי קבלא. In that case we might suppose that the Greek translator found one word in the text and the other in the margin of his Semitic MS. and rendered both, and that $G^g$ preserved one and the Greek ancestor of E the other. The text in v. 9, where E = *κολασθήσονται* (or *κριθήσονται*) and $G^g$ reads *ἁμάρτωσιν* (which are two possible renderings of the same Hebrew word), requires a similar assumption.

xxviii. 2 *πλήρης δένδρων καὶ ἀπὸ τῶν †σπερμάτων.* It would be absurd to speak of a plain as full of 'trees and seeds.' Here I take *ἀπὸ τῶν σπερμάτων* = מזרעין, corrupt for זרעונין = 'and of vegetables.' See my note in loc. for other possible explanations.

xxix. 2 *†κρίσεως δένδρα.* Here *κρίσεως* = דדינא, corrupt for דריחא (so Praetorius) = *εὐώδη*. In Hebrew the corruption can be explained equally well.

xxxi. 3 *ὅταν τρίβωσιν.* These words refer to certain fragrant trees mentioned in the preceding verse. These trees yielded (see p. 70, note 35) a fragrant odour when burnt. Hence it is possible that the Aramaic ידקקון (= *τρίβωσιν*) is corrupt for ידלקון = *καύσωσιν*. Thus: 'when they burn it, it is more fragrant &c.'

*Chapters xxxvii–lxx, from a Hebrew original.* The assumption of a Hebrew original is required by some of the following passages, while others would admit of either Hebrew or Aramaic.

xl. 9 'The third who is set over all the powers is Gabriel.' There is a paronomasia here on Gabriel's name—אישר על כל גבורות הוא גבריאל. This paronomasia is possible also in Aramaic. In the same verse the words 'the second, who is set over all the diseases . . . of the sons of men, is Raphael' = אשר על כל מהלות בני אדם הוא רפאל, contain a reference to the derivation of the name Raphael, which is possible only in Hebrew—רפא 'to heal.'

xlv. 3 'On that day thine Elect One will sit on the throne of glory
And *he will choose their works.*'

The words in italics are a translation of የኀሪ፡ ምግባሪሆሙ፡ Flemming, after the example of his predecessors, translates: 'wird Auswahl treffen unter ihren Werken.' But this is a mistranslation and would require እምግባሪሆሙ፡ Moreover it is absurd to boot. The source of the corruption becomes clear on retranslation. Thus የኀሪ፡ = *ἐκλέξεται* = the Hebrew יבחר, which might (? cf. Isa. xlviii. 10) itself = *δοκιμάσει*, or else it is a corruption

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of יבחן, which normally means 'will try.' Thus we should read 'And he will try their works.' In Aramaic בחר has both meanings. Hence this passage is indecisive.

xlvi. 4[b] 'He will † raise up the kings and the mighty from their thrones.' Of this verse a dittograph occurs four lines later, xlvi. 5[a]:

'And he will put down kings from their thrones and kingdoms,'

for the parallelism shows that the latter is an intrusion. On the other hand ይገፈትኦሙ = *καθαιρήσει* = יסיר is right (cf. 2 Chron. xxx. 14), whereas ያነሥኦሙ = *ἐγερεῖ* = יעיר is wrong.[1] יעיר would then be a corruption for יסיר.

lii. 9 'All these things will be † denied and destroyed from the face of the earth.' Here Dillmann and Flemming try to give a better sense to the passage by rendering ይትክሕዱ 'werden verschwinden' and Beer 'werden vernichtet werden.' But the word is unexampled in these senses in Ethiopic. The explanation is discoverable through retranslation. E = *ἀπαρνηθήσονται καὶ ἀφανισθήσονται.* These two verbs are dittographic renderings of the Hebrew יִכָּחֲדוּ.

lvi. 7 'Till the number of their corpses is † through their death †.' እሞትሙ = *ἐκ θανάτου αὐτῶν* = מִמּוֹתָם, corrupt for מֵרְבּוֹת 'more than myriads.'

lxv. 10 'Their judgment has been determined upon and will not be † reckoned before me.' Here 'will not be reckoned before me' = *οὐ λογισθήσεται κατὰ πρόσωπόν μου* = לא יֶחָשֵׁב מפני where the verb is corrupt for יֶחָשֵׂךְ = 'will be withheld' used of judgments and calamities. Thus the text = 'their judgment has been determined up and will not be withheld by Me.' This restoration is possible also through Aramaic.

lxv. 10 'Because of the † months which they have searched out and through which they know &c.' Here Halévy (*Journ. Asiat.*, 374–375, 1867) objects that ኦውራኅ signifies 'months' and never astrology, and that the knowledge of the future could not have been regarded as criminal by the authors of Enoch. Hence he conjectures that חרשים (= 'months') was a corruption of חרשים = 'sorceries.' This conjecture restores sanity to the text.

lxv. 11 'For these there will be no place of † refuge for ever.' Here ምግባእ = *ἀποστροφή* = תשובה, which should here have been rendered 'repentance.'

lxvii. 13 'These waters of judgment minister to the healing of the

[1] In the notes in loc. I have supposed יַפִּיל and יִטּוֹל.

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body of the † angels. Here, as Halévy (pp. 366–367) has remarked, 'angels' is an impossible reading. It = מַלְאָכִים, corrupt for מְלָכִים 'kings.'

lxix. 13 'This is the † number of Kesbeêl.' The word 'number' is here unintelligible. The context requires some such words as 'office,' 'function.' Halévy's explanation is very satisfactory. He holds that the translator here rendered פקודה by 'number' when he should have given 'charge,' 'function.'

From the above restorations on the basis of a Hebrew original, the majority of which are not possible on the hypothesis of an Aramaic original, the natural conclusion is that the chapters xxxvii–lxx were originally written in Hebrew.

*Chapters lxxii–lxxxii.* From Hebrew most probably.

lxxvii. 1 'The first † wind is called the east because it is the first: and the second the south because the Most High † descends there.' We have here two paronomasias, one misrendering and one corruption. First of all, as Halévy points out, the Greek translator erred by rendering רוּחַ by 'wind' instead of by 'quarter.' Cf. Ezek. xlii. 20. Next, 'Most High descends' = יָרַד רָם, corrupt for יָדוּר רָם = 'the Most High abides,' a play on דָּרוֹם 'south.' Finally, the 'east' = קֶדֶם: hence it is 'the first' קדמוני. In verses 2, 3 there are similar paronomasias.

lxxviii. 1. See note 13.

lxxviii. 2. See note 25.

lxxx. 5. See note 1.

*Chapters lxxxiii–xc, from Hebrew (or Aramaic?).* The evidence is here very scanty as yet.

lxxxiii. 11. Here a corruption in text can be emended by retranslation into Greek or Hebrew. See note in loc.

xc. 18 ከደነ፡ ደቦሆሙ፡ = *ἐκάλυψεν ἐπ' αὐτούς*, a clear Hebraism = כסה עליהם. See my note 16 on p. 185.

xc. 38 'The first . . . became a † word.' Here E = *ῥῆμα*, but the Greek was not *ῥῆμα* but *ρημ*—a transliteration of רְאֵם = 'buffalo.' If we were sure that *ρημα* stood originally in the Greek translation it would be an argument in favour of an Aramaic original; for *ρημα* would = רֵימָא.

*Chapters xci–civ, from a Hebrew original.*

xciii. 5. See note in loc.

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xciii. 8. See note on the Hebrew construction.

xcvi. 6. See note.

xcix. 6. Here E=*εἰς ἡμέραν αἵματος ἀδιαλείπτου*, but in Tertullian (*De Idol.*, IV) the phrase appears as 'in diem sanguinis *perditionis*'=*εἰς ἡμέραν αἵματος ἀπωλείας*=ליום דם לאיד where לאיד is corrupt for לְעַד= *ἀδιαλείπτου*. So Symmachus renders לעד in Job xvi. 8 where Massoretic has לָעַד.

ci. 4. Here the text rests on a mistake of the Greek translator or else on a corruption in the Hebrew text, whereby מַלְכֵי 'kings' was read for מַלָּחֵי 'sailors.'

## SYMBOLS AND BRACKETS USED IN THIS EDITION.

G denotes the Greek Version.

$G^s$ denotes the Greek fragments preserved by Syncellus: where there is a duplicate version $G^{s1}$ $G^{s2}$ are used.

$G^g$ denotes the Greek fragment discovered at Akhmîm, and now preserved in the Gizeh Museum. See p. xi.

E denotes the Ethiopic Version.

*a b c d e, a, b*, &c., the Ethiopic MSS. described on pp. xvii sqq.

hmt. = homoioteleuton.

⌜ ⌝ The use of these brackets in $G^s$ $G^g$ i–xxxii means that the words so enclosed, though only in one of these authorities, are also in E. Such words in E $G^s$ go back to Greek archetype. In lxxxix. 42–49 and in cvi these brackets simply denote that the words so enclosed in G and L are not in E, but may nevertheless go back to the archetype.

⌈ ⌉ The use of these brackets in $G^s$ $G^g$ means that the words so enclosed are found only in one of the authorities, and may or may not go back to the Greek archetype.

( ) Words so enclosed are supplied by the Editor.

† † Words so enclosed are corrupt.

[ ] Words so enclosed are interpolated.



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# መጽሐፈ: ሄኖክ:

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# መጽሐፈ: ሄኖክ:

I. ቃለ:[1] በረከት: ዘሄኖክ: በከመ:[2] ባረከ: ኀሩያነ: ወ[3]ጻድቃነ: እሉ: ሀለዉ: ይኩኑ: በዕለተ: ምንዳቤ: ለአስሰሎ: *ዙሎ: እኩያነ: ወረሲዓነ:[4]

2. ወአውሥአ:[5] *ወይቤ: ሄኖክ:[6] ብእሲ: ጻድቅ:[7] ዘእምነበ: እግዚአብሔር: [እንዘ:] አዕይን ቲሁ:[8] ክሡታት: ወይረኢ:[9] ራእየ: ቅዱስ:[10] ዘበሰማያት: ዘ[11]አርአየኒ:[12] መላእክት: ወሰማዕኩ: እምነቤሆሙ: ዙሎ: *ወአእመርኩ: አነ:[13] †ዘእረኢ:[14]† ወአኮ: ለዝ: ትውልድ: አላ: ለዘ: ይመጽእ:[15] ርኁቅት::[16] 3. በእንተ: ኀሩያን: እቤ:[17] ወአውሣእኩ: በእንቲአሆሙ: ምስለ ፤ ይወፅእ:[18] ቅዱስ: ወዓቢይ: እማኀደሩ:

4. ወ[19]*አምላክ: ዓለም:[20] እምህየ:[21] ይከይድ:[22] ደበ: ሲና: ደብር:

ወደስትርኢ: በትዕይንቲ:

ወደስትርኢ:[23] *በኃይሉ: ጽንዐ:[24] እምሰማይ::[25]

5. ወይፈርሁ:[26] ዙሎ:

ወደድለቀልቁ: ትጉሃን:

ወይነሥኦሙ: ፍርሃት:[27] ወረዓድ:[28] ዓቢይ: እስከ: አጽናፈ: ምድር::

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[1] *t u*, *a b c d e l o x*. *g*[1] omits together with next word. *m*, *h*[c]*n* read ሄኖክ: ዘቅዱስ: (*h* reads H) መድንኔ: ዓለም: H (*n* omits) ሄኖክ: ነቢይ: ቃለ: (*m* omits together with two next words). So *k*, but omits two words before last. *q* reads ራእይ: ዘርእየ: ቃለ: *f* reads ዘሄኖክ: ነቢይ: ቃለ: *y* reads ዘሄኖክ: ቃለ: and omits following ዘሄ″. [2] *g q*. *m t u*, *β* read ዘከመ: [3] G omits. [4] *a–u*. *u* reads ዙሎ: ረሲዓን: *β* ዙሎ: እኩያን: ወረሲዓን: [5] This is a poor attempt at rendering the phrase *ἀναλαβὼν τὴν παραβολήν*. Ethiopic translators indeed found this phrase difficult, and never rendered it literally. Cf. Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23. *g m q t* add እንከ: which may be a corruption of ምስለ: see ver. 3. [6] *u*, *b c d x ,a* alone in E preserve this order as in G. All other MSS. trans. [7] *q* reads ብእሴ: ጸድቅ: (sic). [8] Here E is supported by Num. xxiv. 4, against G, which has *ὅρασις*. [9] So also Num. xxiv. 4. G corrupt. See note 7, p. 3. [10] *g m*, *b y*. Other MSS. read ቅዱስ: *x* adds እግዚአብሔር: [11] *q*, *d* read ወ. [12] *n* reads አርአይዎ: [13] *q* omits. [14] *m*, *t*[2] *β*. *g q t* read እርአይ: *u* ዘእርአይ: The text = ἃ *ἐθεώρουν*. We should probably read እንዘ: እረኢ: or possibly ራእይ: a seer of visions (רֹאֶה), of which the unintelligible አርአይ: in *g q t u* may be a corruption. [15] *a*, *b c n*. *β–b c n* read ይመጽኡ: *β* adds ትውልድ: [16] *m t*. *g q* read ርኁቅት: *u* እምርኁቃት: The እም here may be a corruption of እቤ: = λαλῶ. *β–d* read ርኁቃን: *d* ″ቃት: [17] *q* prefixes ወ. *d* reads ይቤ: [18] *g q u*, *n*. *m*, *β–n* read ዘይወ″. *t* ዘይመፅእ: [19] *q u*, *β–n*. *g m t*, *n* omit. [20] *m u*, *β–n*. *g q t* read አምላክ: *n* እም″ ዘለዓለም: [21] All MSS. wrongly prefix ወ against G. [22] *m* omits. [23] *q* reads ደስትረኢ: [24] *a–u*. *u*, *β* read በጽንዐ: ኀይሉ: [25] *t* reads እምሰማያት: [26] *t*. All other MSS. read ወይፈርህ: [27] *d* prefixes በ. [28] *e* omits.

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# ΕΝΩΧ

I. Λόγος εὐλογίας Ἐνώχ, καθὼς εὐλόγησεν ἐκλεκτοὺς δικαίους οἵτινες ἔσονται εἰς ἡμέραν ἀνάγκης ἐξᾶραι[1] πάντας τοὺς ἐχθρούς[2], ⌜καὶ σωθήσονται δίκαιοι⌝[3].

2. Καὶ ἀναλαβὼν τὴν παραβολὴν αὐτοῦ εἶπεν· Ἐνώχ, ἄνθρωπος δίκαιος, ἔστιν[4] ὅρασις[5] ἐκ θεοῦ αὐτῷ ἀνεῳγμένη, ἣν[6] †ἔχων†[7] τὴν ὅρασιν τοῦ ἁγίου *καὶ τοῦ οὐρανοῦ[8], †ἔδειξέν μοι[9] ⌜καὶ ἁγιολόγων ἁγίων ἤκουσα ἐγώ⌝, καὶ ⌜ὡς⌝ ἤκουσα παρ' αὐτῶν πάντα καὶ ἔγνων ἐγὼ θεωρῶν[10]· καὶ οὐκ ἐς τὴν νῦν γενεὰν ⌜διενοούμην⌝, ἀλλὰ ἐπὶ πόρρω οὖσαν ⌜ἐγὼ λαλῶ⌝[11]. 3. ⌜Καὶ⌝ περὶ τῶν ἐκλεκτῶν νῦν λέγω καὶ περὶ αὐτῶν ἀνέλαβον τὴν παραβολήν ⌜μου⌝.

⌜Καὶ⌝ ἐξελεύσεται ὁ ἅγιός †μου†[12] ὁ μέγας ἐκ τῆς κατοικήσεως αὐτοῦ,

4. καὶ ὁ θεὸς τοῦ αἰῶνος †ἐπὶ γῆν†[13] πατήσει ἐπὶ τὸ Σεινὰ ὄρος,

καὶ φανήσεται *ἐκ τῆς παρεμβολῆς αὐτοῦ[14]

καὶ φανήσεται ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ [τῶν οὐρανῶν]

5. καὶ φοβηθήσονται πάντες

καὶ †πιστεύσουσιν†[15] οἱ ἐγρήγοροι

καὶ λήμψεται αὐτοὺς τρόμος καὶ φόβος μέγας μέχρι τῶν περάτων τῆς γῆς

After ἐγρήγοροι the following words are interpolated: καὶ ἄσωσιν ἀπόκρυφα ἐν πᾶσιν τοῖς ἄκροις τῆς καὶ σισθήσονται πάντα τὰ ἄκρα τῆς γῆς[16]

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[1] MS. εξαρε. [2] E adds καὶ τοὺς ἀσεβεῖς. [3] Though E omits, the clause may be genuine. [4] To be taken with ἀνεῳγμένη or omitted. [5] E = ὀφθαλμοὶ αὐτοῦ which gives better sense, and agrees with Num. xxiv. 4 גלוי עינים. [6] ην must either be written ἦν or ἣν. But the context is against the former, and ἣν is quite intelligible. It is to be taken with †ἔχων† as forming a periphrastic conjugation = 'he was †having†.' [7] = אֹחֵז, ἔχειν is found as a rendering of אחז in Job xvii. 9; xviii. 20; xxi. 6; xxx. 16; Is. xii. 8, and it may be so here. Of course אחז could not have stood in the original. It is corrupt for חֹזֶה = ὁρῶν. Our text is thus brought into agreement with E ⲫⲁⲛⲉ: and Num. xxiv. 4 (מחזה שדי יחזה) which our author is here using. It is possible, of course, that the corruption arose in G, but it would be difficult to explain how. The passage in E = Ἐνώχ, ἄνθρωπος δίκαιος οὗ ἐκ Θεοῦ ὀφθαλμοὶ αὐτοῦ ἀνεωγμένοι καὶ ἑώρα τὴν ὅρασιν τοῦ ἁγίου. [8] Corrupt (?) for κατὰ τὸν οὐρανόν as in E. [9] Text corrupt. E = ἦν ἔδειξάν μοι οἱ ἄγγελοι. [10] MS. θεορων. [11] So Swete emends from εγω αλλω. [12] Can hardly be right: unexampled in Enoch; E = καί. [13] Corrupt possibly for ἐκεῖθεν as in E. [14] E = σὺν or ἐν τῇ παρεμβολῇ. This is supported also by the parallelism. [15] E = σαλευθήσονται: a sense which accords perfectly with x. 12–14, &c., whereas πιστεύσουσιν gives a sense wholly at variance with all that follows. It is possibly a deliberate change. Flemming suggests πτήξουσιν; see next note. [16] This clause, which E omits, I have removed to the margin as an interpolation at variance with the closing genuine words of this verse, and with all that follows on the fate of the Watchers who were imprisoned beneath the hills. The scribe who added it was possibly thinking of Slav. En. xviii, where the singing of the Watchers is mentioned.

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6. ወይደነግፀ: አድባር: ነዋሓን:[1]
ወይቴሐቱ: አውግር: ነዋኃት:[2]
ወይትመሰዉ:[3] ከመ: መዓረ: ግራ: እምላህብ::[4]
7. ወትሠጠጥ:[5] ምድር:
ወጽሉ: ዘውስተ: ምድር: ይትሐጕል:[6]
ወይከውን: ፍትሕ:[7] *ላዕለ: ጽሉ:[8]
8. ወ[ላዕለ: ጻድቃን: ጽሎሙ:][9] ለጻድቃን:[10] ሰላመ: ይገብር:[11]
ወየዓቅቦሙ:[12] ለሕሩያን:
ወይከውን:[13] ማህል:[14] ላዕሌሆሙ:
ወይከውኑ: ጽሎሙ: ዘአምላክ:
ወ*ይሴርሑ:[15]
ወይትባረኩ:
ወይበርህ: ሎሙ: ብርሃነ:[16] አምላክ:[17]
9. ወናሁ: *መጽአ:[18] በትእልፊት: ቅዱሳን:[19] ከመ: ይግበር: ፍትሐ: †ለዕሌሆሙ:†[20]
ወይሕጕሎሙ:[21] ለ[22]ረሲዓን:
ወ*ይዘልፍ:[23] ጽሎ: ዘሥጋ: በእንተ: ጽሉ: *ዘገብሩ: ወ[24]ረስዑ:[25]
ላዕሌሁ: ኃጥኣን:[26] [ወ]ረሲዓን::[26]

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[1] *g u, β–n. m t, n* read **ነዋኃት: q ነዋነ:** (sic). [2] *m t u, β–e l n. g* reads **ነዋሓት: q ነዋንት:** (sic). *e l* **ነዋኃን:** *n* omits. [3] *g* reads **"መሰው:** [4] *g* prefixes **ወ.** [5] *g q, t*[2]. *m t*[1] *u, β–a k* read **ትሰጠም: a k ታሰጥም:** [6] *g m* prefix **ወ.** [7] *t u, β.* *α–t u* read **ፍትሐ:** [8] *u* omits. [9] Dittography of words before and after. [10] *α–m, n. m, β–n* read **"ቃነሰ:** [11] *m, t*[2] *β–n* add **ለሙ:** *n* adds **ዓዲ: ለሙ:** [12] *u* reads **ወደዐ".** [13] *q* omits, together with next two words. [14] *m t, β. g u* read **ማህሰ:** [15] *q* reads **ወይሴብሑ:** *y* omits initial **ወ.** [16] *g, o* read **ብርሃን:** [17] G omits. [18] *e* reads **ይመጽእ:** [19] *m* omits. This and the two preceding words are drawn, as Beer has pointed out, from Deut. xxxiii. 2 וְאִתָּה מִרְבְּבֹת קֹדֶשׁ. Since the LXX here renders *σὺν μυριάσιν Καδήs*, it is clear that our author followed the Hebrew. Observe further that the personal pronoun (= His) is wanting in E, as in Deut. xxxiii. 2 and in Pseudo-Vigilius, though found in G, Jude 14, and the Pseudo-Cyprian. [20] Corrupt for **ለጽሎሙ:** So G, Jude 15, Pseudo-Cyprian. [21] *m q, l n x y, a. g t u, β–l n y, a* read **ወደሐ".** [22] Add **ጽሎሙ:** with G, Jude 15, Ps.-Cyprian, Ps.-Vigilius. [23] *g. m* reads **ይዘልፍ: q t u ይዛሰፍ: β ይትዋቀስ:** [24] Corrupt and defective for **ጽሉ: ግብረ: ርስዓኖሙ: H** = *πάντων ἔργων τῆs ἀσεβείας αὐτῶν ὧν.* [25] Em. from **ረስዩ:** in accordance with G, Jude 15 (Ps.-Cypr.) *ἠσέβησαν.* After **ረስዑ:** the following clause from Jude 15, Pseudo-Cyprian, and G should be restored in the text **ወበእንተ: ጽሉ: ዕፁብ: ዘነበቡ:** [26] *t u, β. g m q* read in acc.

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6. καὶ σεισθήσονται [καὶ πεσοῦνται καὶ διαλυθήσονται][1] ὄρη ὑψηλά
καὶ ταπεινωθήσονται βουνοὶ ὑψηλοὶ [τοῦ διαρυῆναι ὄρη][2]
καὶ τακήσονται ὡς κηρὸς ἀπὸ προσώπου πυρὸς [ἐν φλογί][3]
7. καὶ διασχισθήσεται ἡ γῆ ⌜σχίσμα ῥαγάδι⌝[4],
καὶ πάντα ὅσα ἐστὶν ἐπὶ τῆς γῆς ἀπολεῖται
καὶ κρίσις ἔσται κατὰ πάντων.
8. καὶ μετὰ[5] τῶν δικαίων τὴν εἰρήνην ποιήσει,
καὶ *ἐπὶ τοὺς ἐκλεκτοὺς ἔσται συντήρησις[6]
⌜καὶ εἰρήνη⌝,
καὶ ἐπ' αὐτοὺς γενήσεται[7] ἔλεος.
καὶ ἔσονται πάντες τοῦ θεοῦ,
καὶ τὴν †εὐδοκίαν†[8] δώσει αὐτοῖς,
καὶ πάντας εὐλογήσει.
⌜καὶ πάντων ἀντιλήμψεται⌝[9], [καὶ βοηθήσει ἡμῖν][3]
καὶ φανήσεται αὐτοῖς φῶς
⌜καὶ ποιήσει ἐπ' αὐτοὺς εἰρήνην⌝[9].
9. †Ὅτι†[10] ἔρχεται σὺν ταῖς[11] μυριάσιν [αὐτοῦ καὶ τοῖς][12] ἁγίοις αὐτοῦ, (*a*) ποιῆσαι κρίσιν κατὰ πάντων,
(*b*) καὶ ἀπολέσαι[13] ⌜πάντας⌝ τοὺς ἀσεβεῖς,
(*c*) καὶ (ἐ)λέγξαι[14] πᾶσαν σάρκα
(*a*) περὶ πάντων ἔργων ⌜τῆς ἀσεβείας αὐτῶν⌝ ὧν ἠσέβησαν
(*β*) ⌜καὶ σκληρῶν ὧν ἐλάλησαν λόγων⌝[15] κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Jude 14, 15.

Ἰδοὺ ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ (*a*) ποιῆσαι κρίσιν κατὰ πάντων
(*b c*) καὶ ἐλέγξαι πάντας τοὺς ἀσεβεῖς
(*a*) περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν
(*β*) καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Pseudo-Cyprian: *Ad Novationum* (Hartel's Cyprian, iii. 67).

Ecce venit cum multis milibus nuntiorum suorum (*a*) facere iudicium de omnibus
(*b*) Et perdere omnes impios
(*c*) Et arguere omnem carnem
(*a*) de omnibus factis impiorum quae fecerunt impie
(*β*) et de omnibus verbis impiis quae de †Deo† locuti sunt peccatores.

Pseudo-Vigilius (Migne 62, col. 363)

Et in epistola Iudae apostoli:

Ecce veniet Dominus in millibus (*a*) facere iudicium
(*b*) Et perdere omnes impios
(*c*) Et arguere omnem carnem (*a*) de omnibus operibus impietatis eorum

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[1] These words are omitted by E and against the parallelism. [2] Bracketed because omitted by E and against sense. [3] A dittography. [4] These two words look like two renderings of the same Hebrew word. [5] MS. *μεγα*. [6] Cf. Wisd. iii. 9 *καὶ ἐπισκοπὴ ἐν τοῖς ἐκλεκτοῖς αὐτοῦ*. [7] MS. *γενηται*. [8] Corrupt for *εὐοδίαν*. Cf. Sir. xliii. 26 where the same corruption occurs in MS. B. G thus = יצליחם. So E. [9] This verse though omitted by E is probably genuine, being supported by the parallelism. [10] E = *καὶ ἰδού*: Jude, Pseudo-Cypr. and Pseudo-Vig. *ἰδού*. [11] MS. *τοις*. [12] Interpolated against E and all other authorities. Read *ἁγίαις* instead of *ἁγίοις* to agree with *μυριάσιν*. [13] MS. *απολεσει*, but the parallelism, Pseudo-Cypr. and Pseudo-Vig. and E require *ἀπολέσαι*. Other edd. *ἀπολέσει*. [14] MS. *λενξει*. Parallelism and Jude, Ps.-Cypr. and Ps.-Vig. require *ἐλέγξαι*. [15] Undoubtedly genuine though omitted by E. G adds dittographic clause *καὶ περὶ πάντων ὧν κατελάλησαν*.

*Additional Note on I.* 9.—In order to arrive as far as possible at the original form of I. 9 I have printed the two Greek and the two Latin Versions of it in

II. ጠይቁ፡[1] ዙሎ፡ ዘውስተ፡ ሰማይ፡ ግብረ፡ እፎ፡ ኢይመይጡ፡[2] ፍናዊሆሙ፡ (ወ)ብርሃናት፡[3] ዘውስተ፡ ሰማይ፡ ከመ፡ ዙሉ፡ ይሠርቅ፡ ወ*የዐርብ፡[4] *ሥሩዕ፡ ዙሉ፡[5] በበዘመኑ፡[6] ወኢይትዓደዉ፡[7] እምሥርዓትሙ።[8] 2.*ርእይዋ፡ ለምድር፡ ወለብዉ፡[9]*በእንተ፡ ምግባር፡[10] ዘይትገበር፡ በላዕሌሃ፡[11] እምቀዳሚ፡ እስከ፡[12] ተፍጻሜቱ፡ ከመ፡ ኢይትመየጥ፡ ዙሉ፡[13] ምግባሩ፡[14] ለአምላክ፡ እንዘ፡[15] ያስተርኢ።[16] 3. ርእይዎ፡[17] ለሐጋይ፡ ወለክረምት፡ ከመ፡ *ዙሉ፡ ምድር፡[18] መልአት፡ ማየ፡[19] ወደመና፡ ወ[20]ጠል፡ ወዝናም፡[21] የዓርፍ፡[22] ላዕሌሆ። III. *ጠይቁ፡ ወርእዩ፡[23] *ዙሎ፡ ዕፀው፡[24] እፎ፡ ያስተርእዩ፡ ከመ፡ ይቡስ፡ ወዙሉ፡ አቍጽሊሆሙ፡[25]ንጉፍ፡[26] ዘእንበለ፡ *ፍወፀ[27]ዕፀው፡ ዘኢይትነገሩ፡[28] አላ፡[29] ይጸንሑ፡ እምብሉይ፡ እስከ፡ ይመጽእ፡ ኃይለ፡ እም*ክልኤ፡[30] ወእም፡ ፫[31]ክረምት።[32] IV. ወዳግመ፡ ጠይቁ፡[33] መዋዕለ፡ ሐጋይ፡ ከመ፡ ኮነ፡[34] ፀሐይ፡ ላዕሌሃ፡[35] በቀዳሚሃ፡[36] ወ[37]እንተሙ ሰ፡ ተኃሥሡ፡[38] ምጽላለ፡ ወጽላሎተ፡[39] በእንተ፡ ዋዕየ፡ ፀሐይ፡ ወምድርሰ፡[40] ትውዲ፡[41] እሞቅ፡[42]

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[1] =κατανοήσατε. Em. from ጠየቁ፡ of MSS. [2] *q u, t*[2] *β. g t*[1] read ኢይትመየጡ፡ *m* ኢይመጡ፡ (sic). [3] *m q.* I have supplied the lost ወ on the authority of G. *h* inserts ከመ፡ before ብርሃ″. All other MSS. read ብርሃኖት፡ [4] *t, β–f h k l n o. f h k l n o* read የዓ″. *g* reads ይዓቅብ፡ *m* ያዓቅብ፡ *q* የዐቅብ፡ *u* ያዕቅብ፡ For the word preceding *u* reads ይስርቅ፡ [5] *q* reads ሥሩዐ፡ ዙሎ፡ [6] *x* reads ″ዘመኖሙ፡ [7] *g q, f h k n o x. m* reads ″ተዓደዉ፡ *t, l* ″ይትዓደው፡ *u, a b c d e* ″ይትዐደዉ፡ [8] *a. β* reads እምትእዛዘሙ፡ [9] *q* reads ርእክዋ፡ ለምድር፡ ወለበውኩ፡ [10] *a–m t, b c d n. m* reads ምግባረ፡ *a e* እምግባር፡ *t, f h k l o p* እምግብር፡ [11] *b c d y* read ላዕሌሃ፡ [12] *g m t* prefix ወ. [13] *q, e* omit. Here E has probably lost ምግባር፡ ዘውስተ፡ ምድር፡ አላ፡ ዙሉ፡ (so G) through hmt. [14] *a–q. q* reads ግብሮ፡ *β* ግብሩ፡ [15] If E has lost the clause mentioned in note 13, then እንዘ፡ which all MSS. but *q t* read, is a change made in E because of that loss. We should read ለክሙ፡ as in G. [16] = *φαίνεται.* This is probably a wrong rendering of the original, see note 3, p. 7. *q* reads ያስተረኡ፡ *n* adds ለዙሉ፡ [17] *a–q, β–d h o x y. q* reads ርእክዎ፡ *d h o (v) y* read ርእይዋ፡ [18] *a–u, f h. u* reads ዙሎ፡ ምድረ፡ *β–f h* ዙላ፡ ምድር፡ [19] *q t, β. g m u* read ማይ፡ [20] *b y* omit. [21] *g* reads ዝናመ፡ [22] *g, h k n o. m* reads ያዓ″. *q* ያዐርፉ፡ *u, y* ያዐርፍ፡ *a b c d e f l* የዐ″. *a–t* prefix ወ. *l* prefixes ዘ. The right text after all may be ዙሎ፡ ምድረ፡ መልአት፡ ማየ፡ ወደ″ወጠለ፡ ወዝናመ፡ ወየዓርፍ፡ [23] *u.* All other MSS. read ጠየቁ፡ ወርእኩ፡ *g* has the superscription በእንተ፡ ፫ወፀ ዕፀው፡ [24] *g m q. t u, β* read ከመ፡ ዙሉ፡ ዕፀው፡ but *d ,a* omit ዙሉ፡ *x* adds አዕጹቂሆሙ፡ ወ. [25] *m* reads እቍጻሊሆሙ፡ [26] *a, a k. β–a k* read ንጉፋት፡ [27] *m t u* write in full ዓሠርቱ፡ ወአርባዕቱ፡ *,a* reads ፪ for ፬. [28] *β–a k. a, a k* read ″ነገፍ፡ [29] Em. from እለ፡ (Flemming). [30] *g m t u.* Other MSS. read ፪. [31] *m t u* read in full ″ሠለስቱ፡ [32] *g m q, β. t u* read ክራማት፡ [33] *u.* Other MSS. read ጠየቁ፡ [34] *m* omits. [35] *a* prefixes በ. [36] *g q u. m* reads ቅድሜሃ፡ *t, β* በቅድሜሃ፡ [37] *e n* omit. [38] *a–q, f h l o x. q, a b c d e* read ትኅ″. [39] *u* reads ወጽላላት፡ [40] *g t u. m* reads ወምድር፡ *q, β–e f o* read ወምድርኒ፡ *e f o (v)* ምድርኒ፡ [41] *m* erases. *q* reads ትቄዲ፡ [42] *g. m* reads ወሞቅ፡ *q* እመውቀ፡ *t u, β* እሙቀት፡

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II. Κατανοήσατε πάντα τὰ ἔργα ἐν τῷ οὐρανῷ, πῶς οὐκ ἠλλοίωσαν τὰς ὁδοὺς αὐτῶν, ⌜καὶ⌝ τοὺς φωστῆρας τοὺς ἐν τῷ οὐρανῷ, ὡς τὰ πάντα ἀνατέλλει καὶ δύνει, τεταγμένος ἕκαστος ἐν τῷ τεταγμένῳ καιρῷ, ⌜καὶ ταῖς ἑορταῖς αὐτῶν φαίνονται,⌝ καὶ οὐ παραβαίνουσιν τὴν ἰδίαν τάξιν. 2. ἴδετε τὴν γῆν καὶ διανοήθητε περὶ τῶν ἔργων τῶν ἐν αὐτῇ γινομένων ἀπ' ἀρχῆς μέχρι τελειώσεως, ⌜ὥς[1] εἰσιν φθαρτά,⌝ ὡς οὐκ ἀλλοιοῦται[2] ⌜οὐδὲν τῶν ἐπὶ γῆς, ἀλλὰ⌝ πάντα ἔργα θεοῦ ⌜ὑμῖν⌝ φαίνεται[3]. 3. ἴδετε τὴν θερείαν καὶ τὸν χειμῶνα . . .. III. καταμάθετε καὶ ἴδετε πάντα τὰ δένδρα[4],

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parallel columns. That the Latin are versions of Enoch i. 9 and not of Jude 14, 15 was shown by Zahn in 1890. The words, Et *perdere* omnes impios, Et arguere *omnem carnem* furnish irrefutable proof of this view.

This being presumed we have to determine the relative faithfulness of the Versions. First of all it is clear that Jude is the least original as it compresses the two clauses (*b*) and (*c*) into one, and introduces *κύριος* after *ἦλθεν*. Next the Pseudo-Vigilius is defective: phrases are wanting in (*a*) and the entire clause (*β*) is omitted. The Pseudo-Cyprian is the most perfect of the three as regards the parallelism, though corrupt in nuntiorum (= *ἀγγέλων*) suorum, Deo for eo, and wanting in impii after peccatores. Turning now to G we see that it agrees in form with the Pseudo-Cyprian and Pseudo-Vigilius, save that against all authorities it adds after *λόγων* a clause, which is obviously a dittography. The interpolation in the first line is noticed in the text. *Thus the structure is well established: namely, three clauses* (*a*), (*b*), (*c*), *the last of which is subdivided into two* (*a*) *and* (*β*).

On the other hand the infinitives perdere (= *ἀπολέσαι*) and arguere (= *ἐλέγξαι*) are right, and this evidence, together with E, shows that we should not read *ἀπολέσει* and (*ἐ*)*λέγξει* in G but *ἀπολέσαι* and *ἐλέγξαι*. The parallelism also supports this view.

Having now ascertained the structure and details of the text we approach E and find that it *preserves all the clauses*, though in the case of (*b*) and (*β*) defectively, and of (*a*) corruptly and defectively. Thus it omits *πάντας* in (*b*) and *καὶ σκληρῶν ὧν ἐλάλησαν λόγων* in (*β*).

We conclude, therefore, that the original form is to be rendered as follows in English:

I. 9. Behold! He comes with His holy myriads

(*a*) To execute judgment upon all,

(*b*) And to destroy all the ungodly,

(*c*) And to convict all flesh

(*a*) Of all their works of ungodliness which they have ungodly committed,

(*β*) And of all the hard things which ungodly sinners have spoken against Him.

[1] Supplied by Swete. [2] So Dillmann and Radermacher from *αλλυουνται*. Cf. *ηλλυοσαν* in ver. 1 for *ἠλλοίωσαν*. [3] = רָאוּי = 'suited': cf. Esth. ii. 9; id. vi. 4 for this meaning. At any rate *φαίνεται* gives no appropriate sense. [4] III. 1$^{b}$—V. 1$^{a}$ lost through hmt.

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ሐሩር:[1] ወእንተሙሰ:[2] ኢትኅሱ: ከዱይታ:[3] ለምድር: ወኢ[4]ኩሉሐ:[5] በእንት: ውዕያ::[6]
V. ጠይቁ:[7] እፎ: *ዕፀው: በ[8]ሐመልማለ: አቍጽል:[9] ይትከደኑ: ወይፈርዩ: ወ[10]ለብዉ: በእንተ:
ዝሉ: ወእእምሩ: በከመ: †ገበርክሙ: ለእሉንቱ: ዝሎሙ:†[11] ዘሕያው:[12] ለዓለም፤ 2. ወምግባሩ:
ቅድሜሁ: ለለ: ዓመት: ዘይከውን:[13] ወዝሉ: ምግባሩ:[14] ይትቀነይ:[15] ሎቱ: ወኢይትመየጥ:[16]
አላ: በከመ: ሠርዐ: አምላክ: ከመዝ: ይትገበር:[17] ዝሉ::[18] 3. ርእዩ:[19] እፎ: አብሕርት:[20] ወአፍላግ:
ኅቡረ:[21] ይፈጽሙ: ግብሮሙ:
4. ወ[22]እንተሙሰ: ኢተዓገሥክሙ:[23] ወኢገበርክሙ: ትእዛዘ:[24] እግዚእ:[25]
አላ: ተዓደውክሙ:[26] ወሐመይክሙ: ዓቢያት:[27] ወድሩካት:[28] ቃላተ:
በ*አፈ: ርኩሳት:[29] ዘዚአክሙ: በ[30]ላዕለ: ዕበየ: ዚአሁ፤
ይቡሳ: ልብ: ኢትከውነክሙ:[31] ሰላም::[32]
5. ወ[33]በእንተዝ: አንትሙ: መዋዕሊክሙ: ትረግሙ:
ወዓመታተ: ሕይወት*ክሙ:[34] ተኃጕሉ:[35]
ወ[36](ዓመታተ: ኀጕልክሙ:)[37] ይበዝኅ:[38] በርግመት:[39] ዘለዓለም:
ወኢይከውነክሙ: ሣህል:[40]

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[1] *m* prefixes **ወ**. [2] *m* adds **ብዙኃ: ትጌግዩ: ወ**. [3] *a–m*. *m*, *β* read **ከይይት:** [4] *a* reads **ወ**. [5] *g* reads **ኩሱሕ:** [6] *g*. *m t u*, *β* read **ዋዕያ:** *q* **ዋዕይ:** [7] *g u*. Other MSS. read **ጠየቁ:** *q* adds **ወርኢኩ:** [8] *t u*, *β*. *g m* read **ዕፀወ: በበ**. *q* **ዐፀወ: በዝ**. [9] *m* reads **አቍጻሊሆሙ:** [10] *q* omits. [11] *a* (save that *m t* read **ለእሎ″** and *q* inserts **ከመ:** before **ዝሎሙ:**). Corrupt for **ገብሮሙ: ለእሎንቱ: ከማሁ:** = G *ἐποίησεν αὐτὰ οὕτως*. $t^2$,*β*,*w* emended *a* into **ገብረ: ለክሙ: ለእሎንቱ:** (*a b e k n o x* **እሎንተ:**) **ዝሎሙ:** Flemming proposes **ገብረ: ከመዝ: እሎ″** or **ለእሎ″**. [12] *q* reads **ዘየሐዩ:** [13] *a d* omit. [14] *m* reads **ትግባሩ:** *q* **ምግባሮ:** [15] *a–q*. *q*, *β* read **″ቀነዩ:** [16] *a–q*. *q* reads **″ይመጡ:** *β* **″ይትመየጡ:** *x* omits. *l* omits initial **ወ**. [17] *q* reads **ይገብር:** [18] *q* reads **ዝሎ:** *m* adds **ለለአሐዱ:** [19] $t^1$ *u*, *d y*. So G. All other MSS. prefix **ወ**. [20] *m q*, *β*. *g* reads **ባሕራት:** *t u* **ባሕራት:** [21] = *ὁμοίως* G. So also in Job i. 16. See Dillmann's *Lex*. 598. [22] *e f h n o* omit. [23] *a–u*, *f h k l n o x*. Other MSS. **ኢተዐ″**. *x* trans. after next word and adds **ወኢፈጸምክሙ:** [24] *q* reads **ትእዛዞ: ለ**. [25] *a n y* read **አግዚአብሔር:** [26] *g m t*, *f k l n o x*. *q u*, *β–f k l n o x* read **ተዐ″**. [27] *q*, *β*. *a–q* read **ዓበይት:** [28] *β*. *a* reads **ወድሩክ:** [29] *m q t u* save that *t* reads **በአፍ: ር″**, *m q* **በአፈ: ርኩሳት: ርኩ″** is here used as a noun. *g* reads **እፉክሙ: ርዙስት:** *β* reads **በአፍ: ርኩስት:** (*d h l x y*,*a* **ርዙስት:** *f* **ርኩሳት:**). [30] *β* omits. [31] *m t*, *β*. *g u* read **″ትኩን″**. *q* **″ትዙን″**. *x* trans. this and next word before **ይቡሳ:** [32] *m q* read **ሰላመ:** [33] *q* omits. [34] *d* omits. [35] *g*, *f n o*. *k* reads **ታሐ″**. *m q t u*, *β–f k n o* **ትን″**. [36] *m* omits. [37] Added in accordance with G. [38] *m* omits. [39] *a–q*. *q* reads **መርገማት:** *β* **መርገም:** [40] *g* reads **ሣህለ:**

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V. πῶς τὰ φύλλα χλωρὰ ἐν αὐτοῖς σκέποντα τὰ δένδρα[1] καὶ [πᾶς]* ὁ καρπὸς αὐτῶν[2] ⌜εἰς τιμὴν καὶ δόξαν.⌝ διανοήθητε ⌜καὶ γνῶτε⌝ περὶ πάντων τῶν ἔργων αὐτοῦ, καὶ νοήσατε ὅτι ⌜θεὸς ζῶν⌝ ἐποίησεν αὐτὰ οὕτως[3], * καὶ ζῇ[4] εἰς πάντας τοὺς αἰῶνας· 2. καὶ τὰ ἔργα αὐτοῦ ⌜πάντα, ὅσα ἐποίησεν, εἰς τοὺς αἰῶνας⌝ ἀπὸ ἐνιαυτοῦ εἰς ἐνιαυτὸν γινόμενα ⌜πάντα οὕτως,⌝ καὶ πάντα ὅσα ἀποτελοῦσιν αὐτῷ τὰ ἔργα, καὶ οὐκ ἀλλοιοῦνται ⌜αὐτῶν τὰ ἔργα,⌝ ἀλλ' ὡσπερεὶ κατὰ ἐπιταγὴν[5] τὰ πάντα γίνεται. 3. ἴδετε πῶς ἡ θάλασσα καὶ οἱ ποταμοὶ ὡς ὁμοίως ἀποτελοῦσιν, ⌜καὶ οὐκ ἀλλοιοῦσιν⌝ αὐτῶν τὰ ἔργα ⌜ἀπὸ τῶν λόγων αὐτοῦ⌝.

4. Ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ
ἀλλὰ ἀπέστητε, καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους
ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ. [ὅτι κατελαλήσατε ἐν τοῖς ψεύμασιν ὑμῶν]
σκληροκάρδιοι, οὐκ ἔστ' εἰρήνη ὑμῖν.
5. τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε[6]
* καὶ τὰ ἔτη[7] τῆς ζωῆς ὑμῶν ἀπολεῖται
καὶ ⌜τὰ ἔτη τῆς ἀπωλείας ὑμῶν⌝ πληθυνθήσεται ἐν κατάρᾳ αἰώνων,
καὶ οὐκ ἔσται ὑμῖν ἔλεος [καὶ εἰρήνη][8]

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V. 4–8. A possible restoration.

4. Ὑμεῖς δὲ οὐκ ἐνεμείνατε οὐδὲ ἐποιήσατε κατὰ τὰς ἐντολὰς αὐτοῦ
ἀλλὰ ἀπέστητε καὶ κατελαλήσατε μεγάλους καὶ σκληροὺς λόγους
ἐν στόματι ἀκαθαρσίας ὑμῶν κατὰ τῆς μεγαλοσύνης αὐτοῦ·
σκληροκάρδιοι, οὐκ ἔστιν εἰρήνη ὑμῖν.
5. Τοιγὰρ τὰς ἡμέρας ὑμῶν ὑμεῖς καταράσεσθε
καὶ τὰ ἔτη τῆς ζωῆς ὑμῶν ἀπολεῖται
καὶ τὰ ἔτη τῆς ἀπωλείας ὑμῶν πληθυνθήσεται ἐν κατάρᾳ αἰώνων
καὶ οὐκ ἔσται ὑμῖν ἔλεος.

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[1] E = τὰ δένδρα ἐν φύλλοις χλωροῖς σκέπονται. [2] E = καρποφοροῦσι. [3] = ܗܡܝ̈ܢ; of which ܗ̇ܠ̈ܝܢ may be a corruption. [4] E = ὁ ζῶν. [5] E adds θεοῦ. [6] MS. κατηρασασθαι. [7] Em. by Dillmann and Lods from κατα. [8] An interpolation, E omits. Εἰρήνη forms end of ver. 4.



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6. በውእቱ: መዋዕል: ትሁቡ:[1] ስመ:[2] ዚአክሙ: በርግመት:[3] ዘለዓለም: ለዙሉ:[4] ጻድቃን:
ወ*ኪያክሙ: ይረግሙ:[5] ኃጥኣን:[6]
. . . ዘልፈ:[7] ወለክሙ:[8] ተኅቡረ: ምስለ:[9] ኃጥኣን::
7. ወለሕሩያን:[10] ይከውን: ብርሃን:[11] ወፍሥሓ: ወሰላም:
ወእሙንቱ:[12] ይወርስዋ: ለምድር:
ወለክሙሰ: ረሲዓን: ይከውክሙ:[13] ርግመት::[14]
8. ወእሜሃ:[15] ይትወሀቦሙ: ለሕሩያን: ጥበብ:[16]
ወዙሎሙ: እሎንቱ:[17] የሐይዉ:
ወኢይደግሙ: አብሶ:[18] ኢበረሲዕ:[19] ወኢበትዕቢት:
አላ:[20] ይገንዩ: ዘቦሙ: ጥበበ:[21]
9. ወ[22]ኢይደግሙ: አብሶ:[23]
ወኢይትኄሉ:[24] ዙሎ: መዋዕለ: ሕይወትሙ:

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[1] = δώσετε, whereas G has ἔσται. But since the phrase **ትሁቡ: ስመ: ዚአክሙ: ለርግ″ ለጻድ″** is clearly from Isa. lxv. 15 וְהִנַּחְתֶּם שְׁמְכֶם לִשְׁבוּעָה לִבְחִירַי, it is probable that E is right and G corrupt. Again δώσετε is naturally a rendering of תִּתְּנוּ. Is this a corruption of תַּנִּיחוּ = καταλείψετε. [2] *a–m*. *m* reads **መዋዕለ: ሕይወትክሙ: እመዋዕለ:** *t*[2]*β* **ሰላመ:** [3] LXX has here εἰς πλησμονήν = לִשְׂבָעָה. *q* reads **ርግመተ:** but originally prefixed **በ**. [4] *m* reads **ለዙሎሙ:** [5] This supposes ὑμᾶς καταράσονται. [6] This should correspond to οἱ καταρώμενοι. [7] Corrupt: *q* reads **ወዘለፉ:** *t* omits next four words. [8] Corrupt for **ውስክሙ:** *g u* omit initial **ወ**. *q* reads **መላእክሙ:** *e* omits **ወለ″** together with next word. [9] = ὁμοῦ μετά corrupt for ὀμοῦνται. Thus we should read **ብክሙ: ይምሕሉ:** = ἐν ὑμῖν ὀμοῦνται which is here = בכם ישבעו = 'by you (the sinners) will invoke imprecations,' i. e. invoke on themselves, if faithless, the evils that have befallen you. Cf. Ps. cii. 9; Jer. xxix. 22; Isa. lxv. 16. [10] *g m t u*. *q, n* omit initial **ወ**. *q, t*[2], *β* add **ሰ**. [11] *q* reads **ብርሃነ:** [12] *n* omits initial **ወ** and adds **ሰ**. [13] *q t u, β*. *g m* read **ይኩንክሙ:** [14] *t, β–o*. *a–t, o* read **ርግመተ:** [15] Em. *m, a c d e h k l n* read **ወአመሂ:** *g q t u, b f o x y ,a ,b* **ወእመሂ:** [16] *q u* read **ጥበበ:** [17] *q t, β*. *g m* read **እሉንቱ:** *u* omits. [18] *a, e h l n o y. a b c d f k x ,a ,b* read **አበሳ:** [19] *q u* prefix **ወ**. [20] *q* reads **እለ:** [21] *g q. m t, β* read **ጥበብ:** *u* omits. [22] *a–q, c e l n. q, a b d f h o k y ,a ,b* omit. [23] *g m q, β–b x. t u, b x* read **አበሳ:** [24] *m q u, β–d. g t, d* **ወኢይትኄሉ″**. **ኢይትኄሉ:** = οὐ κριθήσονται = לֹא יֵאָשְׁמוּ (cf. Ps. v. 10). But punctuated as לֹא יֶאְשְׁמוּ the words = οὐ μὴ ἁμάρτωσιν as in G. Or E=ישפטו corrupt for יפשעו=G. In any case the corruption was in the Hebrew.

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[1] E = δώσετε. ἔσται corrupt. See note 1 above. [2] See note 3 above. [3] Observe Hebrew idiom. See note 1 above. [4] MS. reads αμαρτοι. [5] The first two clauses which I have bracketed are Christian interpolations. So also Radermacher. The remaining clauses are mainly doublets of ver. 7. E omits.

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6. Τότε ἔσται[1] τὰ ὀνόματα ὑμῶν εἰς κατάραν[2] αἰώνιον πᾶσιν τοῖς δικαίοις,
καὶ ἐν ὑμῖν καταράσονται[3] ⌜πάντες⌝ οἱ καταρώμενοι,
⌜καὶ πάντες⌝ οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται,
[καὶ πάντες οἱ ἁμαρτ(ωλ)οὶ[4] χαρήσονται, καὶ ἔσται αὐτοῖς λύσις ἁμαρτιῶν καὶ πᾶν ἔλεος καὶ εἰρήνη καὶ ἐπιείκεια, ἔσται αὐτοῖς σωτηρία, φῶς ἀγαθόν, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν][5]
⌜καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία,⌝[6]
[ἀλλὰ ἐπὶ πάντας ὑμᾶς καταλύσει κατάρα.][7]
7. καὶ τοῖς ἐκλεκτοῖς ἔσται φῶς καὶ χάρις καὶ εἰρήνη[8],
καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν,
ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται κατάρα.
8. τότε δοθήσεται τοῖς ἐκλεκτοῖς [φῶς καὶ χάρις, καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν, τότε δοθήσεται πᾶσιν τοῖς ἐκλεκτοῖς[9]] σοφία,
καὶ πάντες οὗτοι ζήσονται,
καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατ' ἀσέβειαν[10] οὔτε κατὰ ὑπερηφανίαν,
⌜καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς καὶ ἀνθρώπῳ ἐπιστήμονι νόημα.⌝[11]
9. καὶ οὐ μὴ πλημμελήσουσιν
οὐδὲ μὴ ἁμάρτωσιν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν,

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6. Τότε δώσετε τὰ ὀνόματα ὑμῶν εἰς κατάραν αἰώνιον πᾶσιν τοῖς δικαίοις,
καὶ ἐν ὑμῖν καταράσονται πάντες οἱ καταρώμενοι,
καὶ πάντες οἱ ἁμαρτωλοὶ καὶ ἀσεβεῖς ἐν ὑμῖν ὁμοῦνται
καὶ πᾶσιν ὑμῖν τοῖς ἁμαρτωλοῖς οὐχ ὑπάρξει σωτηρία.
7. καὶ τοῖς ἐκλεκτοῖς ἔσται φῶς καὶ χάρις καὶ εἰρήνη,
καὶ αὐτοὶ κληρονομήσουσιν τὴν γῆν,
ὑμῖν δὲ τοῖς ἀσεβέσιν ἔσται κατάρα.
8. τότε δοθήσεται τοῖς ἐκλεκτοῖς σοφία,
καὶ πάντες οὗτοι ζήσονται,
καὶ οὐ μὴ ἁμαρτήσονται ἔτι οὐ κατ' ἀσέβειαν οὔτε κατὰ ὑπερηφανίαν
† καὶ ἔσται ἐν ἀνθρώπῳ πεφωτισμένῳ φῶς, καὶ ἀνθρώπῳ ἐπιστήμονι νόημα. †

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[6] E omits, but this clause may form the fourth line of the stanza. Radermacher brackets it. [7] Em. by Radermacher. MS. reads καταλυσιν καταραν. E omits clause. Probably a doublet of 7 (*c*). Radermacher brackets it. [8] Also in Wisd. iii. 9; iv. 15. [9] Doublet of 7 (*a b*). [10] Em. from αληθειαν with E ⲈⲘⲞ: In ver. 7 ἀσεβέσιν is rendered by the adjective from this root ⲈⲘⲘ: and in x. 20 ἀσεβείας is again rendered as here by ⲈⲘⲞ: Hence there is no justification for the various emendations of λήθην, ἄγνοιαν, &c. There is something to be said for ἀμάθειαν (Radermacher). [11] E = οἱ δὲ τὴν σοφίαν ἔχοντες πραεῖς ἔσονται. G is here like an Alexandrian addition.

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ወ*አ[1]ይመውቱ: *በመቅሠፍት: ወአበመዓት፣[2]
አላ:[3] ኑልቄ:[4] መዋዕለ: ሕይወቶሙ:[5] ይፈጽሙ:
ወይልህቅ: ሕይወቶሙ: በሰላም:
ወዓመታተ: ፍሥሓሆሙ: ይበዝኅ:[6]
*በኃሜት: ወበሰላም:[7] ዘለዓለም:[8]
ውስተ: ዙሉ: መዋዕለ: ሕይወቶሙ::

VI. ወኮነ:[9] እምዘ:[10] በዝኑ:[11] ውሉደ: ሰብኤ: በእማንቱ: መዋዕል: ተወልዳ: ሎሙ: አዋልድ:[12] ሠናያት:[13] ወላሕያት::[14] 2. ወርእዩ: ኪያሆን: መላእክት: ውሉደ: ሰማያት:[15] ወፈተውዎን: ወይቤሉ: በበይናቲሆሙ:[16] ንዑ: ንሕረይ: ለነ: እንስተ: እምውሉደ: ሰብኤ፣ ወንለድ:[17] ለነ: ውሉደ:: 3. ወይቤሎሙ: ስምያዛ:[18] እንዘ:[19] ውእቶ: መልአኮሙ: እፈርህ: የጊ: ኢትፍቅዱ:[20] ይትገበር:[21] ዝንቱ: ግብር: ወእከውን: እነ: ባሕቲትየ:[22] ፈዳየ:[23] ለ[24]ኃጢአት: ዓባይ::[25] 4. ወአውሥኡ: ሎቶ:[26] ዙሎሙ:[27] ወይቤሉ:[28] መሐላ: ንምሐል: ዙልነ:[29] ወናውግዝ:[30] ዙልነ:[31] በ[32]በይናቲነ: ከመ: ኢንሚጣ:[33] ለዛቲ: ምክር:[34] ወንግበራ:[35] *ለዛቲ: [ምክር:][36] ግብር::[37] 5. አሜሃ:[38] መሐሉ:[39] ዙሎሙ: ኅቡረ: ወአውገዙ:[40] በበይናቲሆሙ: ቦቶ:: 6. ወኮኑ:[41] ዙሎሙ: *ክልኤ: ምእት:[42] †ወወረዱ: ውስተ: አርዲስ: ዝውእቶ: ድማኑ: ለደብረ: አርሞን:†[43]

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[1] *u, d* omit. [2] *l* reads **በመዓት: ወአበመቅሠፍት:** *u, n* omit the **አ** before **መዓት:** We should perhaps read **በመቅሠፍት: መዓት:** as in G—a familiar O. T. phrase, Isa. xlii. 25; lix. 19; Jer. xxi. 5, &c. [3] *q* reads **ወአልቦ:** [4] *g q u, n. m t, β–n* read **ኑልቄ:** [5] *q* omits next three words through hmt. [6] *a f h k l o* (*v*) read **ይበዝኑ:** [7] *q* reads **በሰላም: ወበሓሜት:** The **በ** before **ሰላም:** is supported by *q*, *β* but om. by *α–q*. [8] *a* omits. [9] *u* reads **ወኮኑ:** *x* adds **በውእቶ: መዋዕል:** [10] *g* reads **እንዘ:** [11] *u* reads **በዝን:** [12] *g q u* put this and *g u* next word in acc. [13] *q* reads **ሠናያን:** *b c* trans. before **አዋልድ:** [14] *u* puts in acc. *n* reads **ልሁያት:** and trans. it and **ሠናያት:** *x* trans. **ሠና″** and **ሳ″**. [15] *q* reads **ሰብኤ:** [16] *u* reads **″ሆን:** [17] *m q t, β.* *g u* read **ንወልድ:** [18] *g* reads **ሳም″**. [19] *g m t*[1] *u.* *q* omits. *t*[2] *β* read **ዘ.** [20] *g m q, k l x.* *t u, β–k l x* read **ኢትፈቅዱ:** [21] *h* reads **ኢትገብር:** [22] *q f*[1] omit. [23] *g m t.* *q, b c d f h l n o x y ϸ* read **ፈዳይሃ:** *u* **ፈዳዩ:** *a e k p ϸa* **ፈዳዩሃ:** [24] *g m.* *q t u, β–d* read **ለዛቲ:** *d* **ለዛ:** [25] *m* reads **ዓቢይ:** [26] *n* reads **ሎሙ:** [27] *u* omits. [28] *q t u, β–n.* So also G[s]. *g m,* G[g] omit. *n* adds **ዙሎሙ:** [29] *n* adds **በበይናቲነ:** [30] *g t*[1] *u.* *m, t*[2] *β* read **ወንትዋገዝ:** *q* omits. [31] *g m t.* *q u, β* omit. [32] *u* reads **በበ:** [33] *n* reads **ንመይጣ:** [34] *o* omits. [35] *u* omits next three words. *n* reads **″ንገብራ:** [36] Bracketed as an intrusion from preceding clause. *e* reads **ምክረ:** [37] *g.* *m q t, β–d e n* read **ግብረ:** *d* **ግብራ:** *n* **ምክረ:** *e* omits. [38] *n* reads **አማነ:** [39] *a k* omit. [40] *t*[2] *y* read **″ትዋገዙ:** *β–a d* add **ዙሎሙ:** *x* trans. **ዙል″** after **በበ″** and **ቦቶ:** before it. [41] G has here the superscription **ንበ: ስሕት: መላእክት: በአዋልድ: ሰብኤ:** [42] *t.* *g m u* read in acc.

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*καὶ οὐ μὴ ἀποθάνωσιν ἐν ὀργῇ θυμοῦ,*
*ἀλλὰ τὸν ἀριθμὸν αὐτῶν ζωῆς ἡμερῶν πληρώσουσιν,*
*καὶ ἡ ζωὴ αὐτῶν αὐξηθήσεται ἐν εἰρήνῃ,*
*καὶ τὰ ἔτη τῆς χαρᾶς αὐτῶν πληθυνθήσεται*
*ἐν ἀγαλλιάσει καὶ εἰρήνῃ αἰῶνος*
*ἐν πάσαις ταῖς ἡμέραις τῆς ζωῆς αὐτῶν.*

Gᵍ

VI. Καὶ ἐγένετο ὅταν ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐν ἐκείναις ταῖς ἡμέραις ἐγεννήθησαν[1] θυγατέρες ὡραῖαι ⌜καὶ καλαί. 2. καὶ ἐθεάσαντο⌝ αὐτὰς οἱ ἄγγελοι υἱοὶ οὐρανοῦ καὶ ἐπεθύμησαν αὐτάς, καὶ εἶπαν πρὸς ἀλλήλους Δεῦτε ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν ἀνθρώπων, καὶ γεννήσομεν ἑαυτοῖς τέκνα. 3. καὶ εἶπεν Σεμειαζᾶς πρὸς αὐτούς, ὃς ἦν ἄρχων αὐτῶν Φοβοῦμαι μὴ οὐ θελήσετε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. 4. ἀπεκρίθησαν οὖν αὐτῷ πάντες, Ὀμόσωμεν ὅρκῳ πάντες καὶ ἀναθεματίσωμεν πάντες ἀλλήλους μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἂν [τελέσωμεν αὐτὴν καὶ][2] ποιήσωμεν τὸ πρᾶγμα τοῦτο. 5. τότε ὄμοσαν πάντες ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ . . . .

Gᵍ

VI. Καὶ ἐγένετο ὅτε ἐπληθύνθησαν οἱ υἱοὶ τῶν ἀνθρώπων, ἐγεννήθησαν αὐτοῖς θυγατέρες ὡραῖαι. 2. καὶ ἐπεθύμησαν αὐτὰς οἱ ἐγρήγοροι ⌜καὶ ἀπεπλανήθησαν ὀπίσω αὐτῶν,⌝ καὶ εἶπον πρὸς ἀλλήλους Ἐκλεξώμεθα ἑαυτοῖς γυναῖκας ἀπὸ τῶν θυγατέρων τῶν ἀνθρώπων τῆς γῆς. 3. καὶ εἶπε Σεμιαζᾶς ὁ ἄρχων αὐτῶν πρὸς αὐτούς Φοβοῦμαι μὴ οὐ θελήσητε ποιῆσαι τὸ πρᾶγμα τοῦτο, καὶ ἔσομαι ἐγὼ μόνος ὀφειλέτης ἁμαρτίας μεγάλης. 4. καὶ ἀπεκρίθησαν αὐτῷ πάντες ⌜καὶ εἶπον⌝ Ὀμόσωμεν ἅπαντες ὅρκῳ καὶ ἀναθεματίσωμεν ἀλλήλους τοῦ μὴ ἀποστρέψαι τὴν γνώμην ταύτην, μέχρις οὗ ἀποτελέσωμεν αὐτήν. 5. τότε πάντες ὤμοσαν ὁμοῦ καὶ ἀνεθεμάτισαν ἀλλήλους. 6. ἦσαν δὲ οὗτοι διακόσιοι οἱ καταβάντες ἐν ταῖς ἡμέραις Ἰάρεδ εἰς τὴν κορυφὴν τοῦ Ἑρμονιείμ ὄρους, καὶ ἐκάλεσαν τὸ ὄρος Ἑρμών, καθότι ὤμοσαν καὶ ἀνεθεμάτισαν ἀλλήλους ἐν αὐτῷ[3].

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[1] E Gᵍ add *αὐτοῖς*. [2] Bracketed as a doublet. E Gᵍ omit. [3] Gᵍ omit through homoioteleuton.

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*q* omits. Other MSS. put numerals. [43] Gᵍ has *οἱ καταβάντες*: that is **ዘወረዱ፡** As Gᵍ has *οἱ καταβάντες ἐν ταῖς ἡμέραις Ἰάρεδ εἰς τὴν κορυφὴν τοῦ Ἑρμονιείμ ὄρους* our text ought to run **ዘወረዱ፡ በመዋዕለ፡ ያሬድ፡ ውስተ፡ ድማህ፡ ለደበር፡ አርሞን፡** Thus it would appear that **አርዳስ፡** is a corruption of Ἰάρεδ and **ዝውእቶ፡** *gl, bcdo¸a¸b* or **ዘውእቶ፡** *mqu*,

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ወጸውዕዎ:[1] ለ*ደብረ:[2] አርሞን: እስመ: መሐሉ:[3] ቦቱ:[4] ወአውገዙ: በበይናቲሆሙ:: 7. ወዝንቱ: አስማቲሆሙ: ለ[5]መላእክቲሆሙ: ሠሚአዛዝ:[6] ዝንቱ:[7] ውእቱ: መልአኮሙ: *አራኪበራሚኤል:[8] ኮኮቢኤል:[9] ጣሚኤል:[10] ራሚኤል:[11] ዳንኤል: ኤዜቄኤል:[12] በራቂያል:[13] አሳኤል:[14] አርማሮስ:[15] በጣርኤል:[16] አናንኤል:[17] ዘቂኤል:[18] ሰምሰኴኤል:[19] ሰተርኤል:[20] ጡርኤል:[21] ዮምያኤል:[22] †አራዝያል:†[23] እሱ: እሙንቱ: *ሀበይተ: ዓሠርተ: ዘአሆሙ::[24] VII. (እሱ:)[25] ወ*ባዕዳን:[26] *ዝሱ: ምስሌሆሙ:[27] [ወ][28]ነሥኡ: ሎሙ:[29] አንስተ:[30] ውኃረዩ:[31] ዝሱ:[32] ለሰ: ርእሱ: አሐተ[33]

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*a e f h k l n p x* a corruption of **ውስተ:** In the next place the **ደብረ:** is supported by *β* but omitted by *a*. In this passage, as Hallévi (*Journ. Asiat.*, 1867, pp. 356–7) has pointed out, there is a play on the name Jared if we retranslate into Hebrew יֵרְדוּ בִימֵי יֶרֶד. We can hardly help assuming, therefore, that this part of the text is ultimately derived from a Hebrew source, though on other grounds we are obliged to postulate an Aramaic original of most of vi–xxxvi. *x* omits next three words. [1] *g* reads **ወጸውዖ:** (sic). [2] *q* omits. We should expect **ደብር:** [3] We have here again a paronomasia אחרימו . . . הֶרְמוֹן. This play originated probably first in Hebrew like that in n. 43, p. 13. [4] *b c e f h l*[2] *n o* and G[g]. *a, a d l (r) y ,a* omit. [5] *q* omits. [6] *q*. *g* reads **ሴሚ: አዛዚ:** *m, β–d e* **ስምያዛ:** *t u* **ሴምአዛዝ:** *d* **ሲሚ".** *e* **ስሚአዛ:** The word is from שמעזא or שמחזאי. [7] *a–q*. So G[g] οὗτος. *q β* read **ዘ.** [8] *g m u* save that *m u* read as one word and *g* divides into two after **ኪ**, and the three MSS. omit the final **ል.** *q* reads **አራክብራኤሚ:** *t, l* **አራኪበራሜኤል:** save that *l* reads **ማ** for **ሚ.** *a* **አራኪበርሜኤል:** *d k n* **"ራሚኤል:** *b c e f h n o x ,a ,b* **"ራሜኤል:** *l* **አራኪበራማኤል:** Here **ራሚኤል:** probably corrupt for **አራኪኤል:** Thus we have in G[g] Ἀρακιήλ (cf. Ῥακιήλ no. 20 in G[g]); and again in G[g] in viii. 3 where it is speaking of Ἀρακιήλ we have ὁ δὲ τρίτος ἐδίδαξεν τὰ σημεῖα τῆς γῆς. Thus Ἀρακιήλ = ארקיאל where ארק = earth. This angel is mentioned as unfallen in *Sib. Or.* II. 215–17. Κιμβρά is corrupt. [9] *g m.* *q* reads **ኮበባኤል:** *t u* **ኮኮብ".** *β* **አኪቤኤል:** save that *l* reads **ኬ** for **ኪ.** The name is from כוכביאל = 'star of God.' [10] *m q t u, β–e o ,a.* *g* reads **ጥሚኤል:** *e o ,a* **ጣሚ".** The name = תומיאל 'the perfection of God' (Schwab, *Vocabulaire de l'angélologie d'après les MSS. Hébreux*, p. 375). [11] *t.* *g* reads **ራማኤል:** *m* **ራም".** *q, β* **ራሙ".** This angel is referred to in Apoc. Baruch lv. 3, where see my note. [12] *g m q, a c d e f h k l n ,a.* *t* reads **አዛቂኤል:** *b x* **አዝቄኤል:** (**"ቄኤል:** *x*). *o* **ኤዜቂ".** *u* illegible. Since G[g] viii. 3 writes ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν this word comes from שחקיאל. שחק is rendered by ἀήρ in 2 Ki. xxii. 12; Ps. xviii. 11 (Beer). [13] *g m.* *q* reads **በራቅያል:** *t* **ባራቅኤል:** *a e f h k o ,b* **ሰራቁያል:** *b c d l n ,a* **"ቂያል:** *x* **"ቂኤል:** The word = ברקיאל. [14] *g, β–kl. m, k l* read **አሰኤል:** *q* **አራስኤል:** *t* **አሳሔል:** The word = עזאל (Schwab), but see other forms in Appendix. [15] *g q, n.* *m* reads **አርመርስ:** *t* **አርሜርስ:** *u* illegible. *β–e* **አርምርስ:** *e* **አርሞርስ:** Since G[g] viii. 3 writes with reference to this angel ὁ δὲ ἑνδέκατος Φαρμαρὸς ἐδίδαξεν . . . ἐπαοιδάς . . . καὶ ἐπαοιδῶν λυτήρια the name may be derived from חרם

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Gᵉ

7. Καὶ ταῦτα τὰ ὀνόματα[1] τῶν ἀρχόντων αὐτῶν· Σεμιαζά, οὗτος ἦν ἄρχων αὐτῶν· Ἀραθάκ, Κιμβρά, Σαμμανή, Δανειήλ, Ἀρεαρώς, Σεμιήλ, Ἰωμειήλ, Χωχαριήλ, Ἐζεκιήλ, Βατριήλ, Σαθιήλ, Ἀτριήλ, Ταμιήλ, Βαρακιήλ, Ἀνανθνά, Θωνιήλ, Ῥαμιήλ, Ἀσεάλ, Ῥακειήλ, Τουριήλ. 8. οὗτοί εἰσιν ἀρχαὶ αὐτῶν οἱ δέκα[2].

VII. Καὶ[3] ἔλαβον ἑαυτοῖς γυναῖκας· ἕκαστος αὐτῶν ἐξελέξαντο ἑαυτοῖς γυναῖκας[4], καὶ ἤρξαντο εἰσπορεύεσθαι πρὸς

Gˢ

7. Καὶ ταῦτα τὰ ὀνόματα τῶν ἀρχόντων αὐτῶν· α′ Σεμιαζᾶς, ὁ ἄρχων αὐτῶν, β′ Ἀταρκούφ, γ′ Ἀρακιήλ, δ′ Χωβαβιήλ, ε′ Ὁραμμαμή, ϛ′ Ῥαμιήλ, ζ′ Σαμψίχ, η′ Ζακιήλ, θ′ Βαλκιήλ, ι′ Ἀζαλζήλ, ια′ Φαρμαρός, ιβ′ Ἀμαριήλ, ιγ′ Ἀναγημάς, ιδ′ Θαυσαήλ, ιε′ Σαμιήλ, ις′ Σαρινᾶς, ιζ′ Εὐμιήλ, ιη′ Τυριήλ, ιθ′ Ἰουμιήλ, κ′ Σαριήλ.

VII. *Οὗτοι καὶ οἱ λοιποὶ πάντες[5] [ἐν τῷ χιλιοστῷ ἑκατοστῷ ἑβδομηκοστῷ ἔτει τοῦ κόσμου[6]] ἔλαβον ἑαυτοῖς γυναῖκας,

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[1] On these names see other Table in the Appendix. [2] The manuscript reading seems corrupt for *ἀρχαὶ αὐτῶν τῶν δεκάδων*, a literal rendering of ראשיהין דְּעַסְרְיָתָא. We have an undoubted case of this in xix. 2 *αἱ γυναῖκες αὐτῶν τῶν . . . ἀγγέλων*. Radermacher proposes *ἀρχαὶ αὐτῶν οἱ (ἐπὶ) δέκα*, but this would mean 'their chiefs over ten (angels).' In G we should have *οἱ δεκαδάρχαι αὐτῶν*. [3] See note 5. [4] E = *ἐξελέξατο ἕκαστος ἑαυτῷ μίαν*. [5] E = *καὶ οἱ λοιποὶ πάντες μετ' αὐτῶν καί*, where the final *καί* is an intrusion. [6] Additions of Syncellus.

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(Dillmann). [16] *g m t u. q* reads በጥርሔል፡ *b x* በጥራሕል፡ *a c d e f k ,a* በጥረሕል፡ *h n o ,b* በጥረዓል፡ *l* በጠረሕል፡ [17] *g m q t, d e l n ,a. u* illegible. *a f h k o x ,a ,b* read ሕናንኤ፡ *b c* ሕናንሒ፡ The word = ענניאל. [18] *n. g m* (*u*?) read ዘቂሌ፡ *q* ዝቅሌ፡ *t* ዘቂሌ፡ *β–n* ዘቄቤ፡ [19] *g.* So also *c e f h k l n o ,a ,b* save that they read ሰምሳ″. *m* reads ሳምሰፔሌሔል፡ *q* ስምሳፔስ″. *t u* ስምሰፔቤ″. *a b x* ስምሳፔ″. *d* ሰምሳዎ″. Since Gˢ viii. 3 describes the functions of this angel as *ὁ δὲ ἕβδυμος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου* the name was from שמש, i. e. שמשיאל. [20] *g m. q* reads ሕርትሔል፡ *t* ሳትር″. *u* ሰራት″. *a c d e f h k o ,b* ሰርት″. *l ,a* ሰርት″. *b x* ዐርት″. *n* ሶርስት″. Schwab (p. 309) derives the word from Aram. סטריאל = 'God is on my side.' [21] *m q, β–n y. g t u, y* read ውርሔል፡ *n* ጡራ″. Word = Aram. טוריאל = 'Rock of God.' After this our text has lost a proper name. [22] *q, β. g u* read ዮምያል፡ *m t* read ዮምየል፡ Word = יומיאל. See Gen. xlvi. 10 (Schwab). [23] *g q u, β. m* reads ሕራዝየል፡ *t* ኮራዝሔል፡ This word recurs in viii. 3 as ሕስድርሔል፡—in all cases corrupt for ሰሪሔል፡ which = סהריאל where סהר = 'moon.' This angel (viii. 3) looked after the moon. [24] *t u. g* reads ዐበይት፡ ዓሠርት፡ ዚ″. *m* ሐበይቶሙ፡ ዓሠርት፡ ዚ″. *q* ዐበይት፡ ፲ዚ″. *β, x* ሀበይቶሙ፡ ሰ(+ሕሙንት፡ *x*)ፀፀመሳእክት፡ *t*[2] ሀበይት፡ ለክልኤ፡ ምእት፡ መላ″. [25] Supplied from Gˢ. [26] *β–n. g m t u, n* read ባዕድ፡ *q* ባዕደ፡ [27] *q* reads ዚሐሦሙ፡ ዙሎ፡ [28] *q* reads ዙሎሙ፡ [29] Interpolated. [30] *a. a d e f h k n o ,a ,b* read ሕንስተደ፡ *b c l x* ሕንስቲደ፡ [31] *t, l x ,a* ወንረየ፡ [32] *q* reads ዙሎሙ፡ [33] *a, a k n y ,a.* Other MSS. add ሐሐት፡ ሐሐት፡

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ወወጠኑ: ይባእ:[1] ኀቤሆን: ወ*ተደመሩ:[2] ምስሌሆን:[3] ወመሀርዎን: ሥራየተ: ወ*ሥብዓታተ:[4] ወመቲረ: ስርው: ወዕፀው:[5] አመርዎን::[6] 2. ወእማንቱሰ: ፀንሳ: ወወለዳ: *ረዓይተ: ዓበይተ: ወ[7]ቆሞሙ: በበ: ፬፻:[8] በእመት:: 3. እሉ:[9] በልዑ: ዙሎ:[10] ዳማ: ሰብእ: †እስከ:†[11] ስእንዎሙ:[12] *ሰብእ: ሴስዮተ::[13] 4. [ወ]ተመይጡ:[14] ረዓይተ: ላዕሌሆሙ: ወይበልዕዎሙ:[15] ለሰብእ::[16] 5. ወወጠኑ:[17] የአብሱ: በአዕዋፍ: ወደቡ:[18] አራዊት: ወበዘይትሐወሥ: ወበዓሳት: ወሥጋሆሙ: በበይናቲሆሙ: ይትባልዑ:[19] ወደመ: ይሰትዩ:[20] [እምኔሃ:][21] 6. አሜሃ:[22] ምድር: ሰከየቶሙ:[23] ለዓማፂያን:[24] VIII. ወአዛዝኤል: መሀርሙ: ለሰብእ: ገቢረ: አስይፍት:[25] ወመጣብጎት:[26] ወወልታ: ወድርዐ:[27] እንግድዓ: ወ[28]አርአዮሙ:[29] †ዘእምድኅሬሆሙ:†[30] ወምግባሮሙ:[31] ወ[32]አውቃፋት: ወሰርጉ: ወተዝሕሎት:[33] ወአሰንዮት:[34] ቀርንብ:[35] ወእብዘ: *እምዙሉ: እብን:[36]

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[1] *q* reads የአብሱ: [2] Possibly corrupt for ተገመኑ: or rather ይትገመኑ: = G$^{g}$ *μαίνεσθαι*. [3] *m* adds ኒ. [4] *g m t, a c e f k n x ,a.* *q u, h ,b* read ስብዐ″. *b* ሰብዓ″. *l o* ሰብአ″. *d* ስበዐ″. [5] *g q t*$^{1}$, *n y*. So G$^{g}$ *τὰς βοτάνας*. *m* reads ዕፅ: *u, t*$^{2}$ *β–n y* read ዕፀው: Here ዕፀው: is a rendering of *βοτάνας* as in Wisd. xvi. 12, and must be translated 'plants' or 'shrubs,' as in *Jub.* x. 12. We have this use of עֵץ in the Hebrew Book of Noah which treats of the subject in our text. הגיד המלאך לרפא בעצי הארץ = 'the angel showed how to heal with the plants (or shrubs) of the earth.' [6] *q* reads አማሬዋን: [7] *m* reads ኃያላ: ረዓይተ: *q* ረ″ ወዐበይተ: ወ. [8] *m* reads ሠላሳ: ምእት: [9] *m, f*. All other MSS. read እሉ: [10] Corrupt for እሉ: a rendering of the Greek art. *τούς*. [11] = *ὥστε* (as in Matt. xxvii. 14; Mark ii. 2; 1 Cor. xiii. 2). Corrupt for *ὡς δέ*. Read ወሶበ: *x* reads ወ. [12] *n x* read ስእኑ: [13] *q, a k*. *g m t u, β–a k n* (*x*) read ሴስ″ ሰ″. *n* (*x*) ሴስዮተሙ: ሰ″. [14] The ወ may have arisen in E through a misreading of *ὡς δέ* as *ὥστε* in the preceding verse. ተመ″ = *ἐτράπησαν*, which seems preferable to *ἐτόλμησαν* in G$^{g}$. [15] *q* = G *καὶ κατεσθίουσαν*. All other MSS. read ይብልዕዎሙ: [16] *q* omits. [17] *q* reads ወተመይጡ: [18] *g m q, t*$^{2}$, *a b c d e f h k o x ,a ,b*. *t*$^{1}$ *u, l n* read ወበ. [19] *a b c v x*. *a* and the rest of *β* read ትባልዑ: In the case of this verb and the next the MSS. are strangely divided. We require here either an imperf. indic. representing the practice of the giants (= *κατεσθίουσαν*) or a subjunctive (= *καθεσθίειν*) after ወጠኑ: Here the best MSS. are wrong, but right in the case of the next verb. [20] *a–t*. *t, β* read ሰትዩ: [21] Bracketed as a doublet of አሜሃ: [22] *n* omits. [23] *g* reads ሰከዮተሙ: [24] *g*. Other MSS. read ለዓማፅያን: [25] *n* reads ሰፍይፍ: [26] *g t u*, save that *g* reads ″ብሕት: *m q, β* read መጥባሕት: [27] *g q u*. *m t, β* read ወድርዓ: [28] *q, b c d f h n o x ,a ,b*. Other MSS. omit. [29] *c* reads አርአዮ: [30] = *τὰ μετ᾽ αὐτά* corrupt for *τὰ μέταλλα*. [31] *q, t*$^{2}$ *e*. Other MSS. read ወምግባሪሆሙ: save that *n* omits the initial ወ. [32] *a*. *β* omits. [33] *q* reads ወተዝሕሎ: [34] *a, e*. *β–e* read ወአሠንዮ: [35] *g*. *q* reads ቅርንብ: *m t u, β* ቀራንብት: This together with the preceding word = *τὸ καλλιβλέφαρον*. [36] = *παντοίους*.

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Gᵉ

αὐτὰς καὶ μιαίνεσθαι[1] ἐν αὐταῖς· καὶ ἐδίδαξαν αὐτὰς φαρμακείας καὶ ἐπαοιδὰς καὶ ῥιζοτομίας, καὶ τὰς βοτάνας ἐδήλωσαν αὐταῖς. 2. Αἱ[2] δὲ ἐν γαστρὶ λαβοῦσαι ἐτέκοσαν γίγαντας μεγάλους ἐκ πηχῶν τρισχιλίων, 3. οἵτινες κατέσθοσαν τοὺς κόπους τῶν ἀνθρώπων. ὡς δὲ[3] οὐκ ἐδυνήθησαν αὐτοῖς οἱ ἄνθρωποι ἐπιχορηγεῖν, 4. οἱ γίγαντες ἐτόλμησαν[4] ἐπ' αὐτούς, καὶ κατεσθίοσαν τοὺς ἀνθρώπους. 5. καὶ ἤρξαντο ἁμαρτάνειν ἐν τοῖς πετεινοῖς καὶ τοῖς (θ)ηρίοις καὶ ἑρπετοῖς καὶ τοῖς (ἰ)χθύσιν, καὶ ἀλλήλων τὰς (σ)άρκας κατεσθίειν, καὶ τὸ αἷμα (ἔ)πινον. 6. τότε ἡ γῆ ἐνέτυχεν κατὰ τῶν ἀνόμων.

VIII. Ἐδίδαξεν τοὺς ἀνθρώπους Ἀζαὴλ μαχαίρας ποιεῖν καὶ ὅπλα καὶ ἀσπίδας καὶ θώρακας [διδάγματα ἀγγέλων], καὶ ὑπέδειξεν αὐτοῖς τὰ μέταλλα[5] καὶ τὴν ἐργασίαν αὐτῶν, καὶ ψέλια καὶ κόσμους καὶ στίβεις[6] καὶ τὸ καλλιβλέ-

Gˢ

καὶ ἤρξαντο μιαίνεσθαι ἐν αὐταῖς [ἕως τοῦ κατακλυσμοῦ]. 2. καὶ ἔτεκον ⌈αὐτοῖς γένη τρία· πρῶτον⌉[7] γίγαντας μεγάλους, ⌈οἱ δὲ Γίγαντες †ἐτέκνωσαν† Ναφηλείμ, καὶ τοῖς Ναφηλεὶμ †ἐγεννήθησαν† Ἐλιούδ. καὶ ἦσαν αὐξανόμενοι κατὰ τὴν μεγαλειότητα αὐτῶν.⌉[7] καὶ ἐδίδαξαν [ἑαυτοὺς καὶ] τὰς γυναῖκας ἑαυτῶν φαρμακείας καὶ ἐπαοιδάς.

VIII. ⌈Πρῶτος⌉ Ἀζαὴλ ⌈ὁ δέκατος τῶν ἀρχόντων⌉ ἐδίδαξε ποιεῖν μαχαίρας καὶ θώρακας καὶ ⌈πᾶν⌉ σκεῦος πολεμικόν, καὶ τὰ μέταλλα τῆς γῆς ⌈καὶ τὸ χρυσίον⌉ πῶς ἐργάσωνται καὶ ⌈ποιήσωσιν αὐτὰ⌉ κόσμια ⌈ταῖς γυναιξί, καὶ τὸν ἄργυρον ἔδειξε δὲ αὐτοῖς⌉ καὶ τὸ †στίλβειν†[8] καὶ τὸ καλλωπίζειν καὶ τοὺς ἐκλεκτοὺς λίθους

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[1] E = *μίγνυσθαι*. See note 2 on p. 16. [2] MS. reads *εν*. [3] E = *ὥστε*. [4] E = *ἐτράπησαν*, of which *ἐτόλμησαν* seems a corruption. [5] MS. *μεγαλα*. [6] Gˢ has *στίλβειν* which is corrupt. See note 8 below. The Aram. was prob. צרירא. Cf. 2 Kings ix. 30; Jer. iv. 30: Heb. פוך. [7] These clauses, though omitted by E and Gᵉ, go back to the original. That three classes of giants were mentioned in this chapter is presupposed by lxxxvi. 4; lxxxviii. 2. Moreover, *Jubilees* vii. 21–22 is based on this passage: 'The Watchers took unto themselves wives . . . and they begat sons the Nâphîdîm . . . and they devoured one another, and the Giants slew the Nâphîl and the Nâphîl slew the Eljô and the Eljô mankind.' In ver. 24 of the same chapter, *Jubilees* quotes the greater part of viii. 5 of E and Gᵉ. Hence, whereas Gˢ omits vii. 3–6 and E and Gᵉ omit portions of vii. 2 which Gˢ preserves, both texts are here defective. The three classes of giants go back to Gen. vi. 4. The Γίγαντες = נְפִילִים, the Ναφηλείμ = נְפִילִים, and the Ἐλιούδ the אַנְשֵׁי הַשֵּׁם. *ἐτέκνωσαν* and *τοῖς* N″ *ἐγεννήθησαν* may be corrupt. We should expect according to *Jub.* vii. 22 *ἔκτειναν* and *οἱ* N″ *ἔκτειναν*. [8] Corrupt: *στιβίζειν* (Diels).

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ክቡረ:[1] [ወሕሩየ:][2] ወዙሎ: ጥምዓታት:[3] ኀብር:[4] [ወተውላጠ: ዓለም]::[5] 2. ወከነ:[6] *ርስዓን:[7] [ዓቢይ: ወ][8]ብዙኀ:[9] ወዘመዉ:[10] ወተሳሐቡ:[11] ወ*ማሰኑ:[12] ዙሎ:[13] ፍናዊሆሙ::[14] 3. አሚዚራስ:[15] መሀረ:[16] መሳብዕያነ:[17] ወመታርያነ: ሥርዋት::[18] ወ[19]አርማሮስ:[20] ፈቲሐ:[21] ስብዐታተ:[22] ወ*በራቃያል:[23] ረዓይያነ:[24] ክዋክብት: ወኮከብኤል:[25] ትእምርታተ: ወ*ጠሚኤል:[26] መሀረ:[27] ርእየ:[28] ኮከብ: ወ*አስድርኤል:[29] መሀረ: ሩፀተ: ወርኀ::[30] 4. ወበሕጉሰተ:[31] ሰብእ: ፀርሑ: ወበጽሐ: ቃሎሙ: ሰማየ:: IX. ወ[32]አሜሃ: ሐወጹ: ሚካኤል: *ወኡርኤል: ወሩፋኤል

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[1] *t*[2], *bcefhlox*¸*b*. *gmqt*[1]*u*, *adkn*¸*a* read **ክቡር:** [2] *gu*, *t*[2]*bcefhlnox*¸*b*. *mt*[1], *adk*¸*a* read **ወኅሩይ:** Since *q*, Gᵍˢ omit, the word is either a dittographic rendering or an interpolation. [3] *g* reads **ጥምዐ″.** [4] *g* reads **ኀብረ:** [5] In **ተውላጠ:** we have (as Dillmann observed) a corrupt transliteration of *μέταλλα*. Hence we have here a dittography. See note 30, p. 16, and 5, p. 17. The complete phrase *τὰ μέτ. τῆς γῆς* is found in Gˢ. *g* reads **ተወለጠ:** [6] *g* reads **ወከኑ:** [7] *mu*. *g* reads **ረሲዓን:** *q* **ርስእነ:** *t*, *β* **ርስዓት:** [8] *mtu*, *β*. *gq* read **ዓቢየ: ወ**. Since Gᵍˢ omit I have bracketed the word as an intrusion. [9] *mtu*, *β–d*. *d* omits together with preceding **ወ**. *gq* read **ብዙሐ:** but *q* trans. after next word. [10] *gmt*[1]*u*. *q* reads **ወዘምዎ:** *t*[2] *β* **ዘምዎ:** [11] *g*. *mt*, *β* read **ወስሕቡ:** *u* **ተስሕቡ:** *q* omits. *ak* add **ወዘመዉ:** [12] *m*[1]. *g*, *qtu*, *m*[2]*adeklny*¸*a* read **ማሰነ:** *bcfhox*¸*b* **ማሰና:** [13] *gu* and apparently *q*. Other MSS. read **ዙሉ:** [14] *e* reads **ፍኖቶሙ:** [15] *g*. *m* reads **አሚዘ″.** *q* **አሚዛ″.** *tu* **ኢሚዝ″.** *akl* **አሚዛራኅ:** *bcdefhox*¸*a*¸*b* **አሜዛ″.** *n* **አሜዛራዕ:** [16] *g* reads **ምህረ:** *t*[2] *β* add **ዙሎ:** [17] *u*, *β*. *g* reads **መስብዔያነ:** *mqt* **መስብዕያነ:** [18] *β*. *a* reads **ሥራያት:** [19] *a–q*, *n*. *q*, *β–n* omit. [20] *ak* read **አርምርስ:** *cf* **አርማኖስ:** [21] *gmq*. *tu*, *β* read **ፈትሐ:** [22] *qu*, *acdel*¸*b*. *g* reads **ስብሓታት:** *m* **ስብዓታት:** *t*, *fhknox* **ስብዓታት:** *b* **ሰብዐ″.** [23] *g*. *m* reads **በራኬኤል:** *q* **በራቂያን:** *tu* **በራቅየል:** *abk* **በርቅዓል:** *chnox*¸*a* **በረቅዓል:** *def* **በረቀዓል:** *l* **በረቃዓል:** *y* **በረቀአል:** [24] *t*, *abcdehkox*¸*a*¸*b*. *gm* read **ራእያነ:** *qu*, *fln* **ረእይያነ:** *q* omits next six words. [25] *ak* read **አኪቤኤል:** [26] *ak*. *g* (over an erasure) *mu* read **ጥሚኤል:** *t* **ጥሜ″.** *bcdefhlnox*¸*a*¸*b* **ጥም″.** This word is corrupt. Gᵍ has Σαθ(ι)ήλ, corrupt (?) for Ζακιήλ. We should perhaps read **ዛኪኤል:** See note 8 below. [27] *g* omits next four words through hmt. [28] *t*, *efhno*¸*b*. *mu*, *abcdkx*¸*a* read **ራእየ:** *l* **ረእይያነ:** [29] *m*. *q* reads **አስድኤል:** *t* **አስዳርኤል:** *u* is illegible. *β–c* read **አስራድኤል:** *c* **አስራድኤ:** All corrupt for **ሰሪኤል:** or some such form. See no. 21 in list of names in Appendix. [30] *m* omits. [31] *q* reads **እምብዝን: ተንጉሎተ:** [32] *aekln*(*r*) omit.

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[1] Since Gˢ has *τὸ καλλωπίζειν* the Aram. may have been simply מַשְׁפֵּר. [2] E adds *τὰ μέταλλα τῆς γῆς*—a doublet. See note 30, p. 16. Observe that *τῆς γῆς* is found in Gˢ but not in Gᵍ. [3] E = *ἐπαοιδοὺς καὶ ῥιζοτόμους*. [4] Found also in Dan. v. 12 מְשָׁרֵא קְטִרִין where Theod. translates it *λύων συνδέσμους*. [5] See note 13, p. 14.. [6] E = *ἀστρολόγους*. [7] Corrupt for Χωχαβιήλ. See note 9, p. 14. [8] Corrupt for Ζακιήλ or Ἐζεκιήλ. See note 12, p. 14: also next note. [9] This word (which is translated in E) is corrupt

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Gg

φαρον[1] καὶ παντοίους λίθους ἐκλεκτοὺς καὶ τὰ βαφικά[2]. 2. καὶ ἐγένετο ἀσέβεια πολλή, καὶ ἐπόρνευσαν καὶ ἀπεπλανήθησαν καὶ ἠφανίσθησαν ἐν πάσαις ταῖς ὁδοῖς αὐτῶν. 3. Σεμιαζᾶς ἐδίδαξεν ἐπα(οι)δὰς καὶ ῥιζοτομίας[3]· Ἀρμαρὼς *ἐπαοιδῶν λυτήριον[4]· (Βα)ρακιὴλ[5] ἀστρολογίας[6]· Χωχιὴλ[7] τὰ σημειωτικά· Σαθ(ι)ήλ[8] ἀστεροσκοπίαν[9]· Σεριὴ(λ)[10] σεληναγωγίας[11].

Gs

καὶ τὰ βαφικά· [καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ τῶν ἀνθρώπων καὶ ταῖς θυγατράσιν αὐτῶν, καὶ παρέβησαν καὶ ἐπλάνησαν τοὺς ἁγίους]. 2. καὶ ἐγένετο ἀσέβεια πολλὴ [ἐπὶ τῆς γῆς,] καὶ ἠφάνισαν τὰς ὁδοὺς αὐτῶν. 3. [ἔτι δὲ καὶ ὁ πρώταρχος αὐτῶν] Σεμιαζᾶς ἐδίδαξεν † εἶναι ὀργὰς[12] κατὰ τοῦ νοός, καὶ ῥίζας βοτανῶν [τῆς γῆς]. [ὁ δὲ ἑνδέκατος] Φαρμαρὸς ἐδίδαξε [φαρμακείας, ἐπαοιδάς, σοφίας, καὶ] ἐπαοιδῶν λυτήρια· ὁ ἕνατος [ἐδίδαξεν] ἀστροσκοπίαν· ὁ δὲ τέταρτος [ἐδίδαξεν] ἀστρολογίαν· ὁ δὲ ὄγδοος ἐδίδαξεν ἀεροσκοπίαν· [ὁ δὲ τρίτος ἐδίδαξε τὰ σημεῖα τῆς γῆς· ὁ δὲ ἕβδομος ἐδίδαξε τὰ σημεῖα τοῦ ἡλίου]· ὁ δὲ εἰκοστὸς ἐδίδαξε τὰ σημεῖα τῆς σελήνης. [πάντες οὗτοι ἤρξαντο ἀνακαλύπτειν τὰ μυστήρια ταῖς γυναιξὶν αὐτῶν καὶ τοῖς τέκνοις αὐτῶν. μετὰ δὲ ταῦτα] [VII. 4–5] ἤρξαντο οἱ γίγαντες κατεσθίειν [τὰς σάρκας] τῶν ἀνθρώπων[13].

Gg

4. τῶν οὖν[14] ἀνθρώπων ἀπολλυμένων ἡ βο(ὴ) εἰς οὐρανοὺς ἀνέβη.

IX. Τότε παρ(α)κύψαντες Μιχαὴλ καὶ Οὐ(ρι)ὴλ καὶ Ῥαφαὴλ

Gs1

4. καὶ ἤρξαντο οἱ ἄνθρωποι ἐλαττοῦσθαι [ἐπὶ τῆς γῆς. οἱ δὲ λοιποὶ] ἐβόησαν εἰς τὸν οὐρανὸν [περὶ τῆς κακώσεως αὐτῶν, λέγοντες εἰσενεχθῆναι τὸ μνημόσυνον αὐτῶν ἐνώπιον Κυρίου].

IX. Καὶ [ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι], Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ

Gs2 (G. Syncellus I. 42 sqq.)

4. Τότε] ἐβόησαν οἱ ἄνθρωποι εἰς τὸν οὐρανὸν [λέγοντες Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγάλης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ].

IX. Καὶ [ἀκούσαντες οἱ τέσσαρες μεγάλοι ἀρχάγγελοι], Μιχαὴλ καὶ Οὐριὴλ καὶ Ῥαφαὴλ καὶ

for *ἀεροσκοπίαν* as in Gs. Thus Ἐξεκιήλ (from שחק 'cloud') teaches the knowledge of the clouds. [10] See note 23, p. 15. [11] MS. *σεληνοναγιας.* [12] Corrupt for *ἐπαοιδάς* (Raderm.). [13] This sentence summarizes vii. 4, 5 of Gg. The order of narration in Gs is better than in Gg. [14] MS. *τον νουν.*

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ወገብርኤል:[1] እምሰማይ፤[2] ወርእዩ: ብዙሐ:[3] ደመ: ዘይትከዓው:[4] በደቡ:[5] ምድር:[6] ወዙሉ:[7] ዓመፃ:[8] ዘይትገበር: በደቡ: ምድር። 2. ወይቤሉ: በበይናቲሆሙ: ቃለ: ጽራኃቲሆሙ:[9] ዕራቃ:[10] ጸርሐት: ምድር። እስከ:[11] አንቀጸ:[12] ሰማይ: 3. [ወይእዜኒ: ለክሙ:[13] ለቅዱሳነ:[14] ሰማይ:][15] ይሰክዩ: ነፍሳተ:[16] ሰብእ: እንዘ: ይብሉ: አብሉ:[17] ለነ: ፍትሐ: *ንበ: ልዑል:[18] 4. ወይቤሉ: ለ[19]እግዚኦሙ: †ለነገሥት:[20] እስመ:†[21] እግዚኦሙ: ለአጋእዝት:[22] ወአምላኮሙ: ለአማልክት: ወንጉሦሙ: ለነገሥት: ወ[23]መንበረ: ስብሐቲክ:[24] ውስተ:[25] ዙሉ: *ትውልደ: ዓለም:[26] ወ*ስምክ: ቅዱስ:[27] ወስቡሓ:[28] *ውስተ: ዙሉ: ዓለም:[29] ወቡሩክ:[30] [ወስቡሕ:][31]

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[1] The text is based mainly on *g m t* supplementing each other. *g* reads **ሱርኤል: ወገብርኤል:** *m* **ሩፋኤል: ወሱርኤል: ወገብ″.** *q* **ወገብ″ ወሱርያል:** *t u* **ወሑርኤል: ወገብ″.** *β* **ወገብ″ ወሱርያን:** (*aekn* **″ያል:**) **ወሑርያን:** (*akn* **″ያል:**). After **ወገብ″** *bnx* add **ሩፋኤል:** (in *b* in another hand). [2] *q* trans. before **ሚካኤል:** [3] *g u, k. q* omits. *m t, β–n* read **ብዙኃ:** [4] *g m, fhklnox ,a ,b.* Other MSS. read **″ከዐው:** [5] *e* reads **ዲቡ:** [6] *g m q* add **ትሑት:** *t u* **ታሕተ:** G, *β* rightly omit. [7] *β–l. g m q t, l* read **ወዙሉ:** [8] *t u* trans. after **ዘይት″.** [9] *g* reads **ጽራዓቲሆሙ:** *e* **ጽራኖሙ:** *g m* add **ቃለ: ጽራኖሙ:** [10] G$^{g}$ omit, but see lxvii. 2; lxxxiv. 5. Cf. Isa. xxiv. 1. [11] *q* prefixes **ወ.** [12] *m* reads **አናቅጸ:** [13] *n* omits. [14] *a. β* reads **ጵቅዱ″.** [15] Interpolated in E. See note 2 below. [16] *g*$^{1}$*m, β–dy. q t u, g*$^{2}$ *dy* read **ነፍሰ:** [17] *q* reads **አግብኡ:** *m* **አግብእ:** [18] *a* trans. before **አብኡ:** against *β*, G. [19] *q t*$^{1}$ omit. [20] *a. a d e k l n p ,a* read **ለንጉሥ: ***b c f h o x y ,b* **ንጉሥ:** The text is corrupt. There is no point in this designation here, as there is in chap. lxiii. We should read **ለዓለማት:** here (= G$^{s1}$). See note 5 below. [21] Emend into **አንተ:** as in G. *,a ,b* omit. [22] *q* reads **ለነገሥት:** *h o* omit next two words. [23] *q* omits. [24] *a b x.* All other MSS. read **ስብሐቲሁ:** [25] *x* reads **ውእቱ: ለ.** [26] *x* reads **ትውልድ: ዘለዓለም:** and omits next six words. [27] *m* reads **ምክሀ: ቅዱሳን:** *q* omits **ቅዱስ:** together with **ወ** following. [28] *dy* omit next five words through hmt. [29] *a. β–e n* read **ውስተ: ዙሉ: ትውልደ: ዓለም:** *e* **ለትውልደ: ዓ″.** *n* **ለዓለም:** [30] Should be restored before **ውስተ:** with G$^{g}$. *m* reads **ወቡሩክ:** *b x* read **ወአንተ: ቡሩክ:** [31] An intrusion.

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[1] G$^{g}$ omits through hmt. *καὶ πᾶσαν ἀσέβειαν γινομένην ἐπὶ τῆς γῆς* against E G$^{s1,2}$. [2] E adds *καὶ νῦν πρὸς ὑμᾶς τοὺς ἁγίους τοῦ οὐρανοῦ.* The words *μέχρι τῶν πυλῶν τ. ουρ.* must be taken with *ἐντυγχάνουσιν* as in ix. 10. [3] E adds *τῶν βασιλέων.* G$^{s1}$ has *τῶν αἰώνων.* See note 5 below. [4] Corrupt. E G$^{g}$ = *τῶν βασιλέων* or *βασιλευόντων.* If this corruption is not native to G$^{g}$ then we must assume a corruption in the Aramaic, the converse of that in note 5. [5] E = *τῶν βασιλέων* = מלכיא corrupt (?) for עלמיא. Hence 'Lord of the ages.' [6] G$^{s2}$ has *ἀνθρώπων*, i. e. *ανπων*,

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G$^{g}$

καὶ Γαβριή(λ), οὗτοι ἐκ τοῦ οὐρανοῦ ἐθεάσα(ν)το αἷμα πολὺ ἐκχυννόμεν(ον) ἐπὶ τῆς γῆς[1]· 2. καὶ εἶπαν πρὸ(ς) ἀλλήλους Φωνὴ βοώντω(ν) ἐπὶ τῆς γῆς· μέχρι πυλῶ(ν) τοῦ οὐρανοῦ[2] 3. ἐντυγχάνουσιν αἱ ψυχαὶ τῶν ἀνθρώπων λεγόντων Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστ(ον). 4. Καὶ εἶπα(ν) τῷ κυρίῳ[3] Σὺ εἶ κύριος τῶν κυρίων καὶ ὁ θεὸς τῶν θεῶν καὶ βασιλεὺς †τῶν αἰώνων†[4]· ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλογητὸν εἰς πάντας τοὺς αἰῶνας.

G$^{s1}$

Γαβριὴλ παρέκυψαν ⌈ἐπὶ τὴν γῆν⌉ ἐκ ⌈τῶν ἁγίων⌉ τοῦ οὐρανοῦ· καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς ⌈καὶ πᾶσαν ἀσέβειαν⌉ ⌈καὶ ἀνομίαν⌉ ⌈γενομένην ἐπ' αὐτῆς,⌉ 2. ⌈εἰσελθόντες⌉ εἶπον πρὸς ἀλλήλους ⌈ὅτι 3. Τὰ πνεύματα καὶ⌉ αἱ ψυχαὶ τῶν ἀνθρώπων ⌈στενάζουσιν⌉ ἐντυγχάνοντα καὶ λέγοντα ὅτι Εἰσαγάγετε τὴν κρίσιν ἡμῶν πρὸς τὸν ὕψιστον, ⌈καὶ τὴν ἀπώλειαν ἡμῶν ἐνώπιον τῆς δόξης τῆς μεγαλωσύνης, ἐνώπιον τοῦ κυρίου τῶν κυρίων πάντων τῇ μεγαλωσύνῃ⌉. 4. Καὶ εἶπον τῷ κυρίῳ ⌈τῶν αἰώνων⌉[5] Σὺ εἶ ὁ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ ὁ βασιλεὺς τῶν βασιλευόντων ⌈καὶ θεὸς τῶν αἰώνων⌉[6], καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον[7] καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας[8].

G$^{s2}$

Γαβριὴλ παρέκυψαν ⌈ἐπὶ τὴν γῆν⌉ ἐκ ⌈τῶν ἁγίων⌉ τοῦ οὐρανοῦ· καὶ θεασάμενοι αἷμα πολὺ ἐκκεχυμένον ἐπὶ τῆς γῆς ⌈καὶ πᾶσαν ἀνομίαν⌉ ⌈καὶ ἀσέβειαν⌉ ⌈γινομένην ἐπ' αὐτῆς,⌉ 2. ⌈εἰσελθόντες⌉ εἶπον πρὸς ἀλλήλους ⌈ὅτι 3. Τὰ πνεύματα καὶ⌉ αἱ ψυχαὶ τῶν ἀνθρώπων ἐντυγχάνουσι ⌈στενάζοντα καὶ⌉ λέγουτα Εἰσαγάγετε τὴν δέησιν ἡμῶν πρὸς τὸν ὕψιστον. 4. Καὶ ⌈προσελθόντες οἱ τέσσαρες ἀρχάγγελοι⌉ εἶπον τῷ κυρίῳ Σὺ εἶ θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων καὶ βασιλεὺς τῶν βασιλευόντων ⌈καὶ θεὸς τῶν ἀνθρώπων⌉, καὶ ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τῶν αἰώνων, καὶ τὸ ὄνομά σου ἅγιον[7] καὶ εὐλογημένον εἰς πάντας τοὺς αἰῶνας.

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corrupt for *αἰώνων*. Same confusion in XI. 2. [7] E G$^{s1}$ add *καὶ μέγα*. [8] Here G$^{s1}$ adds *καὶ τὰ ἑξῆς. τότε ὁ ὕψιστος ἐκέλευσε τοῖς ἁγίοις ἀρχαγγέλοις, καὶ ἔθηκαν τοὺς ἐξάρχους αὐτῶν καὶ ἔβαλον αὐτοὺς εἰς τὴν ἄβυσσον, ἕως τῆς κρίσεως, καὶ τὰ ἑξῆς.* Here Syncellus summarizes x. 4, 12. See note 12, p. 19.

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5. አንተ:[1] ገበርከ: ዙሎ: ወ*ስልጣነ: ዙሉ:[2] ምስሌከ: ወ*ዙሉ: ክሡተ:[3] ቅድሜከ:[4] ወግሁድ: *ወአንተ: ትሬአ: ዙሎ:[5] ወአልቦ: ዘይትከሀል:[6] ይትኃባእ:[7] እምኔከ። 6. ርኢከ:[8] ዘገብረ: አዛዝኤል:[9] ዘ[10]መሀረ:[11] ዙሎ:[12] ዓመፃ:[13] በደቡ: ምድር: ወአግሀደ:[14] ጎቡኣተ: ዓለም: †እሰ: ይትገበሩ: በሰማያት: አመረ: ሰብአ።[15] 7. (ወዘ)ስምያዛ:[16] ዘአንተ:[17] ወሀብኮ:[18] ስልጣነ: ይኩንኑ: እሰ:[19] ምስሌሁ: ጎቡረ። 8. ወሶሩ:[20] ኀቡ: አዋልደ: ሰብእ: *በደቡ: ምድር:[21] ወሰከቡ:[20] *ምስሌሆን: ምስሰ: እልኩ: አንስት:[22] ወረዙሱ:[23] ወአግሀዱ:[20] *ሎን: ዙሎ:[24] ኃጢአተ።[25] 9. ወአንስትሰ:[26] ወለዳ: ረዓይተ:[27] በዘ:[28] መልአት:[29] *ዙላ: ምድር:[30] ደመ:[31]

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[1] *b x* omit. [2] *q* reads ሥልጣንከ: ዙሎ: [3] *b c* (*v*) *x* trans. [4] *q* prefixes በ. [5] Erased in *t*. [6] *q* omits. *n* reads ዘይክል: [7] *g m t*, *f n o x a b*. *q u*, *a b c d e k l* read ይትነባእ: [8] *a–t*, *n*. *t*, *β–n y* read ርኢኬ: *y* ርኢኩ: [9] *q* reads አዛዛኤል: [10] *n a* = ὅς or ὅσα. All other MSS. read ዘከመ: = ὡς. [11] *n* trans. after ዓመፃ: [12] *u* omits. [13] *n* trans. before መሀረ: [14] *q*, *t*[2] *β*. *a–q* read "አግሀዱ: *x* adds ዙሎ: [15] So *g*. First of all we see from G[gs] that እሰ: ይትገበሩ: (*g t*, *n*. Other MSS. read እሰ: ይትገበሪ:) should be trans. after በሰማያት: and that ይትገ" = ἐπιτηδεύουσιν or rather ought to. Hence we must read either ይገብሩ: or preferably ይትገበሩ: ምግባር: is a not unusual rendering of ἐπιτήδευμα. Cf. Lev. xviii. 3 (twice); Deut. xxviii. 20; Jer. iv. 18; vii. 3, &c. ἐπιτηδεύειν may mean 'to practise,' or rarely as in Herod. iv. 170; 3 Macc. ii. 14 'to attempt,' 'try.' I take this to be its most probable meaning here. Next comes ወ(*a* omits)አመረ: (= ἐγνώρισε) which is a corruption of *q* which reads አእመረ: = ἔγνω. Finally ሰብእ: (*q u*: so G[g]) alone is right. *g m* wrongly read ሰበአ: *t* ለሰብእ: *t*[2] *β* ስብዕታተ: Thus E = (τὰ) ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν ἔγνω ἄνθρωποι, and we see that E faithfully reproduced the impossible text of G[g]. For further critical restoration of the text see note 4, p. 23. E should be restored as follows (ዘ)በሰማያት: እሰ: ይትገበሩ: አእምሮ: ሰብእ: or instead of አእምሮ: possibly ወይትኃጕሱ: (see note 4, p. 23). [16] I have supplied ወዘ. G[g] supports ወ. In no case may the evils which precede be attributed to ስምያዛ: They are all due to the agency of አዛዝኤል: See x. 7, 8. [17] *q* reads አንተ: [18] *g m t*, *β*. *q u* read ወሀብከ: [19] *m* omits. [20] *d y* read in the singular. [21] *q*. *g m t*[1] read በደቡ: ሰብእ: (+በደቡ: ምድር: *m* originally) where ሰ" may be corrupt for የብስ: *u*, *e* (*v*) *x* omit. *β–e* read ጎቡረ: which *t*[2] adds in marg. [22] = μετ' αὐτῶν μετὰ τῶν θηλειῶν = עמהין עם נשיא; for እልኩ: is only a rendering of the Greek article. Here E may be right, reproducing as it does the Aramaic idiom. G[g] omits the difficult μετὰ τῶν θ., and G[s] trans. it after καί and connects it with ἐμιάνθησαν. But G[s] seems right: cf. x. 11; xii. 4; xv. 3; vii. 1. For ምስሰ: which *q* omits, *b l n* read ሰ, and for ምስሰ: and next two words *x* reads ጎቡረ: [23] So also G[g]. On text of G[s] see note 22. For ወረዙሱ: *d* reads "ሰ: and *y* "ሳ: [24] *t*. *g q* read እሎንቱ: ዙሎ: *m* ሎቱ: ዙሎ: *u* omits. *β* reads ሎን: እሎንተ: [25] *a*. *β* reads ኃጣውአ: [26] *a*, *c d y a*. *a e h k l* (*v*) *b* read ወአንስትኒ: *b n x* ወአንስት: *f o* አንስትኒ: [27] *g m t*, *a b c d e f h k o x a*. *q u*, *l n b* read ረዐ". [28] *g*. *m t* read በዝ: *q* ወእምዝ: *u*, *β* ወበዝ: [29] *q* reads መልኡ: [30] *t*, *β–b g m q u* read ዙሎ: ምድረ: *b* ምድር: ዙላ: [31] *q* reads ደም:

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Gᵍ

5. Σὺ γὰρ ἐποίησας τὰ πάντα, καὶ πᾶσαν[1] τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα, καὶ πάντα σὺ ὁρᾷς[2] . . . 6. ἃ ἐποίησεν Ἀζαήλ, ὃς[3] ἐδίδαξεν πάσας τὰς ἀδικίας ἐπὶ τῆς γῆς καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος τὰ ἐν τῷ οὐρανῷ ἃ ἐπιτηδεύουσιν † ἔγνωσαν † ἄνθρωποι[4]. 7. καὶ Σεμιαζᾶς, ᾧ τὴν ἐξουσίαν ἔδωκας ἄρχειν τῶν σὺν αὐτῷ ἅμα ὄντων. 8. καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν αὐταῖς καὶ[5] . . . ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας. 9. καὶ αἱ γυναῖκες ἐγέννησαν τιτᾶνας, *ὑφ' ὧν[6]

Gˢ (Syncellus I. 43)

5. Σὺ γὰρ εἶ ὁ ποιήσας τὰ πάντα καὶ πάντων[7] τὴν ἐξουσίαν ἔχων, καὶ πάντα ἐνώπιόν σου φανερὰ καὶ ἀκάλυπτα· καὶ πάντα ὁρᾷς, ⌈καὶ οὐκ ἔστιν ὃ κρυβῆναί σε δύναται. 6. ὁρᾷς[8]⌉ ὅσα ἐποίησεν Ἀζαὴλ ⌈καὶ ὅσα εἰσήνεγκεν⌉, ὅσα ἐδίδαξεν, ἀδικίας ⌈καὶ ἁμαρτίας⌉ ἐπὶ τῆς γῆς ⌈καὶ πάντα δόλον ἐπὶ τῆς ξηρᾶς. ἐδίδαξε γὰρ⌉ *τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι[9] τὰ ἐν οὐρανῷ. *ἐπιτηδεύουσι δὲ ⌈τὰ ἐπιτηδεύματα αὐτοῦ,⌉ εἰδέναι ⌈τὰ μυστήρια,⌉[10] οἱ υἱοὶ τῶν ἀνθρώπων. 7. *τῷ Σεμιαζᾷ[11] τὴν ἐξουσίαν ἔδωκας † ἔχειν[12] τῶν σὺν αὐτῷ ἅμα ὄντων. 8. καὶ ἐπορεύθησαν πρὸς τὰς θυγατέρας τῶν ἀνθρώπων τῆς γῆς καὶ συνεκοιμήθησαν μετ' αὐτῶν καὶ ⌈ἐν ταῖς θηλείαις⌉ ἐμιάνθησαν, καὶ ἐδήλωσαν αὐταῖς πάσας τὰς ἁμαρτίας, ⌈καὶ ἐδίδαξαν αὐτὰς μίσητρα ποιεῖν⌉. 9. καὶ ⌈νῦν ἰδοὺ⌉ αἱ θυγατέρες

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[1] E Gˢ = *πάντων*. [2] Gᵍ omits through hmt. *καὶ οὐκ ἔστιν ὃ κρυβῆναί σε δύναται. ὁρᾷς* against E Gˢ. [3] See note 10, p. 22. [4] E presupposes (see note 15, p. 22) exactly this impossible text save that it reads *ἔγνω* or *ἐγνώρισεν* for *ἔγνωσαν*. If we insert *καί* before *ἔγ.* with Swete and Radermacher we arrive at a wholly unsatisfactory sense. Hence as Gˢ reads *εἰδέναι* it may be best here to read *γνῶναι* and regard the corruption as native to Gᵍ. Thus we arrive at an excellent sense 'which men were trying to know.' On the other hand a different meaning of *ἐπιτηδεύειν* 'to practise' is presupposed by Gˢ. See note 10. If we are bound to accept this meaning, then some corruption seems to lie behind *ἔγνωσαν* = ידעו (or ייִדעון) and *εἰδέναι* = מידע. These may be corruptions of an original וייבדון = *καὶ ἀπόλλυνται*. This gives a good sense: 'which men are practising and so are perishing,' i. e. by the practice of which men are being destroyed: and thus the text is brought into line with x. 7 *ἵνα μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ, κ.τ.λ.*, and x. 8 *ἠρημώθη . . ἡ γῆ . . ἐν τοῖς ἔργοις τῆς διδασκαλίας Ἀζαήλ*. [5] Add *ἐν ταῖς θηλείαις* with E Gˢ. [6] Gˢ = *καί*. [7] See note 1 above. [8] See note 2 above. [9] E Gᵍ = *καὶ ἐδήλωσεν τὰ μυστήρια τοῦ αἰῶνος*. [10] Here Gˢ means 'they practise (Azazel's) practices in order to know the mysteries.' This is possible, but unlikely. [11] Corrupt. E Gᵍ = *καὶ Σεμιαζᾶς*. [12] Corrupt for *ἄρχειν* (Raderm.).

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ወ[1]ዓመፃ። 10. ወይእዜኒ: ናሁ:[2] ይጸርኑ: ነፍሰ:[3] እሉ: ሞቱ: ወይሰክዩ:[4] እስከ:[2] አንቀጸ: ሰማይ፤ ወዓርገ: ገዓርሙ: ወኢይክል:[5] ወጺኦ: እምቅድመ: ገጸ:[6] ዓመፃ: ዘይትገበር:[7] በደቡ: ምድር: 11. ወአንተ: ታአምር:[8] ዙሎ:[9] ዘእንበለ: ይኩን: ወአንተ:[10] ታአምር:[8] ዘንተ:[11] †ወዘዚአሆሙ:†[12] ወ[13]አልቦ: ዘ[14]ትነግረኒ: ምንተ:[15] መፍትው: ንረስዮሙ:[16] በእንተ: ዝንቱ።[17] [18]X. አሜሃ:[19] ልዑል: (ይቤ:)[20] ዓቢይ:[21] ወቅዱስ: ተናገረ: ወፈነወ:[22] አሰርየ: ልዱር:[23] ኀበ: ወልደ: ላሜክ: ወ*ይቤሎ፤[24] 2. (ሖር: ለኖኅ: ወ)[25] በሎ:[26] በስመ:[27] ዚአየ: ኅባእ: ርእስከ: ወአግህድ: ሎቱ: ፍጻሜ:[28] ዘይመጽእ: እስመ: ይትኃጕል:[29] ምድር: ዙሉ:[30] ወማየ: አይኅ: ይመጽእ:[31] ሀሎ: ዲበ: ዙሉ:[32] ምድር: ወየኀጕል:[33] ዘሀሎ: ውስቴታ። 3. ወይእዜኒ: መሀር: ከመ: ይንፈጽ:[34] ወይንበር: ዘርኡ: ለዙሎሙ:[35] ትውልደ:[36] ለዓለም።[37] 4. ወይቤ:[38] [ካዕበ:][39] እግዚእ:

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[1] *d* omits. [2] *q* omits. [3] *a*. $t^2$, *β*–*b o* (*v*) *x* *b* read **ነፍሳት:** *b o* (*v*) *x* *b* **ነፍሳተ:** [4] *q u* read **ወይሰክዩ:** *n* omits the initial **ወ**. [5] *a*–*m*. *m*, $t^2$ *β* read **″ይክሉ:** [6] *q* reads **ገጹ:** [7] *m* trans. after **ምድር:** perhaps rightly: cf. $G^{gs}$. [8] *g q u*. *m t*, *β* read **ተአምር:** [9] *a* omits. [10] *q*, *β*. *a*–*q* read **አንተ:** [11] *u* omits together **ወ** following. *n* reads **ዘ**. [12] = *καὶ τὰ εἰς αὐτούς* corrupt for *καὶ ἐᾷς αὐτούς* = **ወተንድገሙ:** [13] *n* omits. [14] *d* omits. [15] *n*. So $G^{gs}$. *a*–*m*, *e k o* read **ወምንተ:** *m*, *β*–*e k n o* **ወምንተ:** [16] *m u*, $t^2$ *β*. *g q* $t^1$ read **ንሬ″**. [17] *n* reads **በእንተዝ:** [18] Superscription in *g* **ኀበ: ነገር: መልአክ: ለኖኅ: በእንተ·ታቦት:** [19] *a*. $t^2$ *β* prefix **ወ**. [20] Added in accordance with $G^{gs}$. [21] *l n* prefix **ወ**. So $G^{s}$. [22] *g q* $t^1$ *u*. *m*, $t^2$ *β* read **ወፈነዎ:** [23] *g*. *m* reads **አሱርዩ: ኡልዩር:** *q* **አሰሪዩ: ለልዩር:** *t* **አስርኤልዩር:** *u* **አስርዩልዩል:** *β*–*f* **አርስየላልዩር:** *f* **አልስ″**. All are corruptions either of ’Ισταήλ ($G^{g}$) or Οὐριήλ ($G^{s}$). The latter only belongs to the original: cf. lxxxix. 1. [24] *β*–*l*. *a*, *l* omit. But the text is supported by G. Thus $G^{g}$ has *καὶ εἶπεν*, though it has wrongly trans. it before *καὶ ἔπεμψεν*, and $G^{s}$ has *λέγων* rightly at the close of ver. 1. [25] Supplied from $G^{s}$. This phrase belongs to the original text though already lost in the Greek archetype of E. It belongs to the original; for it is preserved in $G^{s}$, and each new command issued to the angels begins with the word ‘go.’ Cf. $G^{s}$ x. 2, 4, 11. $G^{g}$ and E are defective in the first two passages. [26] *e* omits. [27] *g q* read **ለስመ:** [28] *u* reads **ፍጹመ:** [29] *g m*. *q u* read **ይትሐ″**. *t*, *β* **ትትኃ″** or **ትትሃ″**. [30] *g m*. *q* reads **ዙሱ:** but trans. after **ወ** which follows. *t*, *β*–*l* read **ዙላ:** *l* omits. *u* **ዙሎ:** *a k* trans. **ዙላ:** before **ምድር:** [31] *b x* read **ይምዳእ:** [32] *a*, *b x*. *β*–*b x* read **ዙላ:** [33] *m*, save that it gives the unusual forms $m^1$ **ይኃጕል:** $m^2$ **ይነጕል:** So $G^{g}$ *ἀπολέσει*, $G^{g}$ *ἀπολέσαι*. All other MSS. read **ይትኃ″** or **ይትሃ″**. [34] *g q*. *m t*, *β* read **ይንፍጽ:** *u* **ንፈጽም:** [35] *a*–*t*. *t*, *β*–*n* read **ለዙሱ:** *n* **ውስተ:** [36] *a*. *β* reads **ምድር:** [37] *n*. So also $G^{gs}$. All other MSS. omit. [38] *a*–*m*. *m*, *β* read **ወይቤሎ:** [39] *a*, *β*–*b*, but bracketed as *b*, G omit. $G^{s}$ adds here, and no doubt rightly (see note 25), *πορεύου, Ῥαφαήλ, καί*.

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Gᵉ

ὅλη ἡ γῆ ἐπλήσθη ⌜αἵματος καὶ⌝ ἀδικίας. 10. καὶ νῦν ἰδοὺ βοῶσιν αἱ ψυχαὶ τῶν τετελευτηκότων καὶ ἐντυγχάνουσιν μέχρι τῶν πυλῶν τοῦ οὐρανοῦ, καὶ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀνομημάτων. 11. καὶ σὺ πάντα οἶδας πρὸ τοῦ αὐτὰ γενέσθαι, καὶ σὺ ὁρᾷς ταῦτα καὶ * ἐᾷς αὐτούς[1], καὶ οὐδὲ ⌜ἡμῖν⌝ λέγεις τί δεῖ ποιεῖν αὐτοὺς περὶ τούτων.

X. Τότε Ὕψιστος εἶπεν[2] ⌜περὶ τούτων⌝, * ὁ μέγας Ἅγιος, καὶ[3] ἐλάλησεν * καὶ εἶπεν[4] καὶ ἔπεμψεν Ἰστραὴλ[5] πρὸς τὸν υἱὸν Λέμεχ 2. Εἰπὸν αὐτῷ ἐπὶ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα, καὶ κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς καὶ ἀπολέσει πάντα ὅσα ἔστ' ἐν[6] αὐτῇ. 3. ⌜καὶ⌝ δίδαξον αὐτὸν ὅπως ἐκφύγῃ, καὶ μενεῖ τὸ σπέρμα αὐτοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. 4. Καὶ[7] τῷ Ῥαφαὴλ εἶπεν Δῆσον τὸν

Gᴮ

τῶν ἀνθρώπων ἔτεκον ⌜ἐξ αὐτῶν υἱοὺς⌝ γίγαντας· ⌜κίβδηλα ἐπὶ τῆς γῆς τῶν ἀνθρώπων ἐκκέχυται,⌝ καὶ ὅλη ἡ γῆ ἐπλήσθη ἀδικίας. 10. καὶ νῦν ἰδοὺ ⌜τὰ πνεύματα⌝ τῶν ψυχῶν[8] τῶν ἀποθανόντων ἀνθρώπων ἐντυγχάνουσι, καὶ μέχρι τῶν πυλῶν τοῦ οὐρανοῦ ἀνέβη ὁ στεναγμὸς αὐτῶν καὶ οὐ δύναται ἐξελθεῖν ἀπὸ προσώπου τῶν ἐπὶ τῆς γῆς γινομένων ἀδικημάτων. 11. καὶ σὺ αὐτὰ οἶδας πρὸ τοῦ[9] αὐτὰ γενέσθαι καὶ ὁρᾷς αὐτοὺς καὶ ἐᾷς αὐτούς, καὶ οὐδὲν λέγεις, τί δεῖ ποιῆσαι αὐτοὺς περὶ τούτου.

X. Τότε ὁ ὕψιστος εἶπε καὶ ὁ ἅγιος ὁ μέγας ἐλάλησε, καὶ ἔπεμψε τὸν Οὐριὴλ πρὸς τὸν υἱὸν Λάμεχ λέγων 2. ⌜Πορεύου πρὸς τὸν Νῶε καὶ⌝ εἰπὸν αὐτῷ τῷ ἐμῷ ὀνόματι Κρύψον σεαυτόν, καὶ δήλωσον αὐτῷ τέλος ἐπερχόμενον, ὅτι ἡ γῆ ἀπόλλυται πᾶσα· καὶ ⌜εἰπὸν αὐτῷ ὅτι⌝ κατακλυσμὸς μέλλει γίνεσθαι πάσης τῆς γῆς, ἀπολέσαι πάντα ἀπὸ προσώπου τῆς γῆς. 3. δίδαξον *τὸν δίκαιον[10] τί ⌜ποιήσει, τὸν υἱὸν Λάμεχ, καὶ τὴν ψυχὴν αὐτοῦ εἰς ζωὴν συντηρήσει, καὶ⌝ ἐκφεύξεται ⌜δι' αἰῶνος⌝, καὶ ἐξ αὐτοῦ ⌜φυτευθήσεται⌝ φύτευμα ⌜καὶ⌝ σταθήσεται πάσας τὰς γενεὰς τοῦ αἰῶνος. 4. Καὶ τῷ Ῥαφαὴλ εἶπε ⌜Πορεύου, Ῥαφαήλ, καὶ⌝ δῆσον τὸν

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[1] MS. has *αιας*. E = *τὰ εἰς αὐτούς*—a corruption. [2] E omits wrongly. [3] E = *ὁ μέγας καὶ ὁ ἅγιος*. [4] These words should with Gᴮ E be placed after *Λέμεχ*. E = *καὶ εἶπε πρὸς αὐτόν*. Gᴮ *λέγων*. [5] See note 23, p. 24. [6] Emended by Raderm. from *εστιν*. [7] E adds *πάλιν ὁ κύριος*. [8] Gᵉ E = *αἱ ψυχαί*. [9] Emended by Raderm. from *τῶν*. [10] Gᵉ E = *αὐτόν*.



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ለሩፋኤል: እስሮ: ለአዛዝኤል: በእዴሁ:[1] ወእግሩ:[2] ወደየ: ውስተ: ጽልመት: ወአብቅዋ:[3] ለገዳም: እንተ: ሀለወት: በዱዳኤል:[4] ወ[5]ደየ: ህየ: 5. ወ*ደይ: ለዕሌሁ:[6] እብሉ:[7] ጠዋያተ: ወበሊሓት: ወክድኖ:[8] ጽልመት: ወህየ: ይኅድር:[9] ለዓለሞ፤ ወ*ክድኖ: ለገጹ:[10] ከመ: ኢይርአይ: ብርሃነ:: 6. ወበዕለት:[11] *ዓባይ: እንተ:[12] ዝነኔ: ከመ: ይትፈኖ:[13] ውስተ: ዋዕይ: 7. ወአሕይዋ:[14] ለምድር:[15] እንተ: አማሰኑ: መላእክት: ወሕይወታ: ለምድር:[16] አይድዕ:[17] ከመ: ያሕይ(ው)ዋ:[18] ለምድር:[19] ወ*ኢ[20]ይትሐጉሉ: ዝሎሙ: ውሉደ: ሰብኢ:[20] በምሥጢር:[21] ዝሉ:[22] †ዘቀተሉ:†[23] ትጉሃን:[24] ወመሀሩ: ለውሉደሙ:: 8. ወማሰነት: ዝሳ:[25] ምድር: *በትምህርት:[26] ግብሩ: ለአዛዝኤል: ወላዕሌሁ:[27] ጸሐፍ:[28] ዝሎ: ኃጢአት::[29] 9. ወለገብርኤል: ይቤሎ: እግዚኢ:[30] ሖር:[31] ደቤሆሙ: ለመንዝራን:[32] ወለምኑናን: *ወደበ: ውሉደ:[33] ዘማ:[34] ወ*አኅጉሎሙ:[35] [ለውሉደ: ዘማ: ወ][36]ለውሉደ:[37] ትጉሃን: እምሰብኢ:[38] ወ[39]አውፅኦሙ:[40] [ወፈነዎሙ:][41] በበ[42]ይናቲሆሙ: እሙንቱ:[43] ወለሊሆሙ: በቀትል: ይትሐጉሉ: እስመ: ኑሐ:[44] መዋዕል:

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[1] *efkop*(*v*)*x* *a* *b* read **በእደዊሁ:** [2] *a–q*, *n*. *q*, *t*[2] *β* read **ወእገሪሁ:** [3] *m*, *b* read **ወአብቀዋ:** [4] *q*, *a* read **ዱድኤል:** [5] *g* omits. [6] = *ἐπίθες*. [7] *a*. *t*[2], *β* read **አእባነ:** [8] *g m* read **ወክድና:** *t* inserts **በገጹ:** before **ወክ"**. [9] *n* reads **ይንበር:** [10] *q* reads **ከደኖ: በጽልመት:** *d* **ይክድኖ: ለገጹ:** [11] *m*, *be*(*k*?) read **"ዕሰት:** [12] Trans. with Gᵍ. [13] *q*. *a–q*, *flo* read **"ፈነዉ:** *β–flo* **"ፈነው:** [14] = *καὶ ἴασαι*. So Gˢ. *g m*, *b* read **"የዋ:** *bx* omit initial **ወ**. [15] *m* omits. [16] See note 4 below. [17] *u* omits. [18] Em. from **ያሕይዋ:** of *g m u* in accordance with G *ἰάσωνται* (so also Flemming). *qt*, *acfhoxy* *a* read **አሕይዋ:** *bdeklnp*(*vw*)*x* *b* **አሐይዋ:** [19] *a k* *b* omit. [20] *o* omits. See note 5 below. [21] *n*. So also *q*, save that it reads **ለ** for **በ**. All other MSS. **በምሥጢረ:** except *g m u* which read **ለ"** for **በ"**, and *o* which omits **በ** before **ምሥ"**. [22] So all MSS. but *q*, *n* which read **ዝሎ:** [23] = *ἐπάταξαν*. See note 6, p. 27. [24] *m* adds **መላእክት:** [25] *l* omits. [26] *dy* read **በትእምርት:** [27] *t* reads **ወለሊሁ:** [28] *q t*[1], *β*. *g m u*, *t*[2] read **ጸሐፈ:** *u* trans. after next word. [29] *m* reads **ኃጣውእ:** [30] *a*, *h*[2]. *β* reads **እግዚአብሔር:** *m* trans. the **እግዚእ:** after **ደቤሆሙ:** [31] *g q u*. *m t*, *β* read **ሑር:** [32] *q*, *a b d x*. *g* reads **ወለመንዘራን:** *m* **ለመንዙራን:** *t u*, *c e f*(*h*?) *k l n o p* (*v*) *a* *b* read **ለመንዚራን:** [33] *q* reads **ወውሉደ:** [34] Corrupt for **ዝሙት:** = *τῆς πορνείας* (G). *g*, *a k* omit next three words through hmt. [35] *q t*, *β–a o*. *m* reads **አኃጉሎሙ:** *u*, *o* **አህጉ"**. *a* omits. [36] An interpolation in E. *a* omits. *u* reads **ለውሉደሙሂ:** G omits. [37] *m* reads **ወሉደ:** (sic). [38] *q* prefixes **ወ**. [39] *g* reads **እስከ:** [40] *q* reads **አውፅእዎሙ:** [41] *t*, *β–ny*. Bracketed as a dittographic rendering. *g m u*, *n o y* *b* read **ወፈነዎሙ:** *q* **ወፈነውዎሙ:** [42] *t*[1] *u* read **በበ: በ**. [43] *b n x* prefix **ለ**. [44] *g q u*. *m t*, *β* read **ኑኃ:**

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[1] E = *ἐπίθες*. [2] = E. Gᵍ *πληγῆς*. [3] MS. *ιασονται*. [4] E = *τὴν γῆν*. To explain the fact that in this and the next clause E has both times **ምድር:** = *γῆ*, Gˢ has both times *πληγή*, and Gᵍ has first *γῆ* and then *πληγή*, we may assume that *πληγή* was the original in both cases, and that Gᵍ represents the first stage in the corruption and E the second. Or we may assume that the variations in G arose

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Gᵍ

'Αζαὴλ ποσὶν καὶ χερσίν, καὶ βάλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῷ Δαδουὴλ κἀκεῖ βάλε αὐτόν, 5. καὶ ὑπόθες [1] αὐτῷ λίθους τραχεῖς καὶ ὀξεῖς καὶ ἐπικάλυψον αὐτῷ τὸ σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τοὺς αἰῶνας, καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω· 6. καὶ ἐν τῇ ἡμέρᾳ ⌜τῆς μεγάλης⌝ τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐνπυρισμόν. 7. καὶ ἰαθήσεται ἡ γῆ, ἣν ἠφάνισαν οἱ ἄγγελοι, καὶ τὴν ἴασιν τῆς γῆς [2] δήλωσον, ἵνα ἰάσωνται [3] τὴν πληγήν [4], ἵνα μὴ [5] ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ⌜ὅλῳ⌝ ᾧ † ἐπάταξαν † [6] οἱ ἐγρήγοροι καὶ ἐδί(δα)ξαν τοὺς υἱοὺς αὐτῶν, 8. καὶ ἠρημώθη πᾶσα ἡ γῆ [ἀφανισθεῖσα] [7] ἐν *τοῖς ἔργοις τῆς διδασκαλίας [8] 'Αζαήλ· καὶ ἐπ' αὐτῷ γράψον τὰς ἁμαρτίας πάσας. 9. Καὶ τῷ Γαβριὴλ εἶπεν ὁ κύριος· Πορεύου ἐπὶ τοὺς μαζηρέους, ἐπὶ τοὺς κιβδήλους [9] καὶ τοὺς υἱοὺς τῆς πορνείας [10], καὶ ἀπόλεσον [11] τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν ἀνθρώπων· [12] πέμψον αὐτοὺς [13] ἐν πολέμῳ ἀπωλείας. μακρότης γὰρ ἡμερῶν

Gˢ

'Αζαὴλ χερσὶ καὶ ποσὶ [συμπόδισον αὐτόν], καὶ ἔμβαλε αὐτὸν εἰς τὸ σκότος, καὶ ἄνοιξον τὴν ἔρημον τὴν οὖσαν ἐν τῇ [ἐρήμῳ] Δουδαήλ, καὶ ἐκεῖ [πορευθεὶς] βάλε αὐτόν· 5. καὶ ὑπόθες αὐτῷ λίθους ὀξεῖς καὶ [λίθους] τραχεῖς καὶ ἐπικάλυψον αὐτῷ σκότος, καὶ οἰκησάτω ἐκεῖ εἰς τὸν αἰῶνα· καὶ τὴν ὄψιν αὐτοῦ πώμασον καὶ φῶς μὴ θεωρείτω· 6. καὶ ἐν τῇ ἡμέρᾳ τῆς κρίσεως ἀπαχθήσεται εἰς τὸν ἐμπυρισμὸν [τοῦ πυρός]. 7. καὶ ἴασαι τὴν γῆν ἣν ἠφάνισαν οἱ ἐγρήγοροι [14], καὶ τὴν ἴασιν τῆς πληγῆς δήλωσον, ἵνα *ἰάσωνται τὴν πληγὴν [15] καὶ μὴ ἀπόλωνται πάντες οἱ υἱοὶ τῶν ἀνθρώπων ἐν τῷ μυστηρίῳ ὃ εἶπον οἱ ἐγρήγοροι καὶ ἐδίδαξαν τοὺς υἱοὺς αὐτῶν, 8. καὶ ἠρημώθη πᾶσα ἡ γῆ ἐν τοῖς ἔργοις τῆς διδασκαλίας 'Αζαήλ· καὶ ἐπ' αὐτῇ [16] γράψον πάσας τὰς ἁμαρτίας. 9. Καὶ τῷ Γαβριὴλ εἶπε· Πορεύου, [Γαβριήλ] ἐπὶ τοὺς γίγαντας, ἐπὶ τοὺς κιβδήλους, ἐπὶ τοὺς υἱοὺς τῆς πορνείας, καὶ ἀπόλεσον τοὺς υἱοὺς τῶν ἐγρηγόρων ἀπὸ τῶν υἱῶν τῶν ἀνθρώπων· πέμψον αὐτοὺς *εἰς ἀλλήλους, ἐξ αὐτῶν εἰς αὐτούς [17], ἐν πολέμῳ καὶ ἐν ἀπωλείᾳ. καὶ μακρότης

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from two possible renderings of ארעא which punctuated as אַרְעָא = γῆ, and as אִרְעָא = πληγή. [5] MS. μην. [6] Here ἐπάταξαν = אַבְּרוּ corrupt for אמרו = εἶπον as we have in Gˢ; conversely in 2 Chron. xxii. 10 תְּרַבֵּר = εἶπεν is an error for תְּאַבֵּד = ἀπώλεσεν. Bouriant's conjecture ἐπέτασαν which I formerly followed is impossible. ἐπέτασαν cannot be used in this sense. [7] Gᵍ E omit. [8] E = τῇ διδασκαλίᾳ τῶν ἔργων. [9] κίβδηλος here seems to represent שַׁעֲטְנֵיזָא (cf. Lev. xix. 19; Deut. xxii. 11) or some derivative of it as representing beings who are derived from two distinct classes of creatures. E took it as = ἀδόκιμος. [10] E = πόρνης, corrupt for πορνείας. [11] E adds τοὺς υἱοὺς τῆς πόρνης καί. [12] E adds ἐξαπόστειλον αὐτοὺς καί—a dittographic rendering. [13] Add εἰς ἀλλήλους with Gˢ E. [14] Gᵍ E = ἄγγελοι. [15] See note 4 above. [16] Gᵍ αὐτῷ. [17] So also E. Gᵍ omits.

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አልቦሙ::[1] 10. ወዙሉ:[2] ዘ[3]ይሴአሉክ:[4] [ወ]ኢይከውን:[5] ለአበዊሆሙ: በእንቲአሆሙ:[6] እስመ: ይሴፈዉ:[7] ይጎየዉ:[8] ሕይወተ: ዘለዓለም: ወከመ:[9] ይሕየዉ:[10] አሐዱ: አሐዱ: እምኔሆሙ: ኃምስተ: ምእተ: ክረምተ::[11] 11. ወለሚካኤል:[12] ይቤ:[13] *እግዚእ: ኮር:[14] †አይድዕ:[15] †ለስምዶዛ: ወለካልጓን: እሉ: ምስሌሁ: እሉ: ሐብሩ: ምስለ: አንስተ: ከመ: ይማስኑ: ምስሌሆን: በ[16]ርዙሰ:[17] ዚአሆን::[18] 12. ወ[19]ሶበ: ይትራገዙ: ዙሉ:[20] ውሉደሙ: ወሶበ:[21] ይሬእዩ: ሐጕለሙ: ለፍቁራኒሆሙ: እስሮሙ: ለ[22]ትዉልድ: በመትሕተ: አውግርተ:[23] ምድር: እስከ: ዕለተ: ዙነኔሆሙ: ወተፍጻሜቶሙ: *እስከ: ይትፈጸም:[24] ዙነኔ: ዘለ*ዓለመ:[25] ዓለም:: 13. ወበውእቱ: መዋዕል: ይወስድዎሙ: ውስተ: መትሕተ:[26] እሳት: (ወ)[27]በጻዕር: ወበቤተ: ሞቅሕ: ወ[28]ይትዓፀዉ:[29] ለ[30]ዓለም:: 14. ወሶበ:[31] †ይውዒ:†[32] ወይማስን: እምይእዜ: ምስሌሆሙ:[33] ሕቡረ: ይትአሰሩ: እስከ: ተፍጻሜተ:[34] ትውልዶ: ትውልድ:: 15. ወአጎጕለሙ:[35] ለዙሉ:[36] *መናፍስተ:[37] ተውኔት:[38] ወለውሉደሙ: ለትጉሃን: እስመ: ገፍዕዎሙ: ለሰብእ:: 16. አሕጕል:[39] ዙሉ: ግፍዓ:[40] እምገጸ:[41] ምድር: ወዙሉ:[42] ምግባረ:[43] እኩይ: ይጎልቅ:[44] ወደስተርኢ:[45] ተክለ:[46] ጽድቅ: ወርትዕ: ወይከውን: ለበረከተ:[47]

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[1] *q* prefixes **ወ**. [2] *t*. *g m q u* read **ወዙሉ**: *β* **ወዙሎሙ**: [3] *t*. All other MSS. omit. [4] *g m*. *q* reads **ይሰአሉክ**: *t u*, *β* **ይስአሉክ**: Marginal gloss in *t* **ኦትርፎ: ውሉደ**: [5] *q*, *β*. *g t u* read **ወኢይኩን**: *m* **እስመ: ኢይከውን**: [6] *g q*, *β*. *m* prefixes **ወ**. *u* omits. *t* has an erasure. [7] *q l*[1] prefix **ኢ**. [8] *g m t u*. *q*, *β* omit. [9] *b c* add **ሂ**. [10] *t*, *o* read in singular. *d f h o p*[2](*v y*) *a* add **ሕይወተ**: *b c x* add **ሕይወተ: ዘለዓለም**: *q* omits next three words. [11] *m q*, *β* read **ክራማተ**: [12] *t*, *e n* add **ኑ**. [13] *g u* (*g*[1]). *m q t*, *β–y* read **ይቤሎ**: *k* adds **ከማሃ**: [14] *g t u*, *h*[2] save that *g t*, *h*[2] read **ሑር**: *m q*, *b c d n o*(*y*)*x* read **እግዚኦብሔር**: *a e f h*[1] *k l p r s v w a b* **እግዚኦብሔር: ሑር**: [15] = δήλωσον in G[g]. But this is corrupt. See note 2, p. 29. Read **እስሮ**: here. [16] *q*. So also G. All other MSS. read **በዙሉ**: [17] *m* omits. [18] *t*, *n* read **"ሆሙ**: [19] *β* omits. [20] Probably corrupt for **እሉ**: a rendering of the Greek art. *οἱ*. [21] *u* reads **ወ**. [22] *m*, *l n o x a* read **ለሰብእ**: *t* **ለሰብዓ**: *t*[2] **እስከ: ሰ"**. [23] *g m q*. *t u*, *β–a* read **አውግረ**: *a* omits. [24] *q* reads **እ" ይትፈ"**. *u* omits. [25] *a e* omit. [26] *g m t*, *β*. *q* reads **መጎተመ**: *u* **ታፍጻሜት**: [27] Added in accordance with G. [28] *a*. *β* omits. [29] *m* reads **ይትዓፀው**: *t* **ይት0"**. [30] *β–a* read **ለዓለመ**: [31] *a* = ὅταν corrupt for ὃς ἄν. *t*[2] *β* read **ወሶቤሃ**: Instead of the first seven words of this verse *n* reads **ወሶበሂ: ይወስድዎሙ: ይማስኑ: ኅቡረ: እሱራኒሆሙ**: [32] *q* reads **ይቄዲ**: Read **ይትኬነን**: see note 5, p. 29. [33] *h o* read **ወእስከ: ለዓለም**: (*v*) *b* insert this phrase before **ምስ"**. [34] *m* adds **ዓመት: ዘ**. [35] *g u*, *o*. *m q*, *c* read **ወአሐጕ"**. *t*, *β–c o x* **ወአሐጕ"**. *x* **ወአኃ"**. *m* adds **ጥበቢሆሙ**: [36] *g t*. *m*, *β–e* read **ለዙሎሙ**: *q u*, *e* omit. [37] Em. with G from **ነፍሳተ**: [38] G has τῶν κιβδήλων. [39] *t*, *β–x*. *g m q u*, *x* read **አሐጕ(ጕ *q u*)ል**: [40] *g m t*, *f*. Other MSS. read **ግፍዐ**: [41] *m* reads **እምገጻ: ለ**. [42] *q u* read **ዙሎ**: [43] *g m q*. *t u*, *β–y* read **ምግባር**: *y* reads **ምድር**: [44] *t*, *a d e h l n a b*. *g q*, *b c f o* read

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Gᵍ

οὐκ ἔστιν αὐτῶν, 10. καὶ πᾶσα ἐρώτησις [1] (οὐκ) ἔσται τοῖς πατράσιν αὐτῶν [καὶ] ⌜περὶ αὐτῶν⌝, ὅτι ἐλπίζουσιν ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια. 11. Καὶ εἶπεν (τῷ) Μιχαήλ Πορεύου καὶ †δήλωσον† [2] Σεμιαζᾷ καὶ τοῖς λοιποῖς τοῖς σὺν αὐτῷ ταῖς γυναιξὶν μιγέντας, μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν· 12. καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσιν τὴν ἀπώλειαν τῶν ἀγαπητῶν, [καὶ] δῆσον αὐτοὺς ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν καὶ συντελεσμοῦ, ἕως τελεσθῇ τὸ κρίμα τοῦ αἰῶνος τῶν αἰώνων. 13. τότε ἀπαχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον *συνκλείσεως αἰῶνος [3]. 14. καὶ* ὃς ἂν [4] †κατακαυσθῇ† [5] καὶ ἀφανισθῇ, ἀπὸ τοῦ νῦν μετ' αὐτῶν ὁμοῦ δεθήσονται μέχρι τελειώσεως γενεᾶς.

Gᵃ

ἡμερῶν οὐκ ἔσται αὐτοῖς, 10. καὶ πᾶσα ἐρώτησις οὐκ ἔστι τοῖς πατράσιν αὐτῶν, ὅτι ἐλπίζουσι ζῆσαι ζωὴν αἰώνιον, καὶ ὅτι ζήσεται ἕκαστος αὐτῶν ἔτη πεντακόσια. 11. Καὶ τῷ Μιχαὴλ εἶπε· Πορεύου, ⌜Μιχαήλ⌝ δῆσον Σεμιαζᾶν καὶ τοὺς ἄλλους σὺν αὐτῷ τοὺς συμμιγέντας ταῖς θυγατράσι τῶν ἀνθρώπων τοῦ μιανθῆναι ἐν αὐταῖς ἐν τῇ ἀκαθαρσίᾳ αὐτῶν. 12. καὶ ὅταν κατασφαγῶσιν οἱ υἱοὶ αὐτῶν καὶ ἴδωσι τὴν ἀπώλειαν τῶν ἀγαπητῶν αὐτῶν, δῆσον αὐτοὺς ἐπὶ ἑβδομήκοντα γενεὰς εἰς τὰς νάπας τῆς γῆς μέχρι ἡμέρας κρίσεως αὐτῶν, μέχρι ἡμέρας τελειώσεως [τελεσμοῦ], ἕως συντελεσθῇ κρῖμα τοῦ αἰῶνος τῶν αἰώνων. 13. τότε ἀπενεχθήσονται εἰς τὸ χάος τοῦ πυρὸς καὶ εἰς τὴν βάσανον καὶ εἰς τὸ δεσμωτήριον τῆς συγκλείσεως τοῦ αἰῶνος. 14. καὶ ὃς ἂν κατακριθῇ καὶ ἀφανισθῇ, ἀπὸ τοῦ νῦν μετ' αὐτῶν δεθήσεται μέχρι τελειώσεως γενεᾶς αὐτῶν.

15. Ἀπόλεσον πάντα τὰ πνεύματα τῶν κιβδήλων καὶ τοὺς υἱοὺς τῶν ἐγρηγόρων διὰ τὸ ἀδικῆσαι τοὺς ἀνθρώπους. 16. καὶ ἀπόλεσον τὴν ἀδικίαν πᾶσαν ἀπὸ τῆς γῆς, καὶ πᾶν ἔργον πονηρίας ἐκλειπέτω, καὶ ἀναφανήτω τὸ φυτὸν τῆς δικαιοσύνης καὶ τῆς ἀληθείας [6] εἰς τοὺς αἰῶνας . . . . μετὰ χαρᾶς φυτευ(θή)σεται.

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[1] MS. *εργεσις*. Em. by Lods. [2] = E. Read *δέσμωσον* as Radermacher suggests and change datives into accusatives. Perhaps Gᵍ E go back to אמר corrupt for אסר = *δῆσον*. But Radermacher's conjecture seems right. The corruption of *δέσμωσον* (or *δέσμευσον*) into *δήλωσον* is native to Gᵍ; for the original acc. *μιγέντας* still remains. [3] E = *καὶ συγκλειθήσονται εἰς τοὺς αἰῶνας*—a free rendering of the text. [4] Em. with Gᵃ from *οταν*: E = *ὅταν*. [5] = E. Corrupt for *κατακριθῇ* as in Gᵃ. [6] Add with E *καὶ ἔσται εὐλογία· τὰ ἔργα τῆς δικαιοσύνης καὶ τῆς ἀληθείας* lost through hmt.

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**የሐልቅ**: *m, x* **የኃልቅ**: *u* (*k*?) **ይኅለቅ**: [45] *q* reads **ወያስተረሥ**: [46] *t* has gloss in margin **ሞኅ**: [47] *y* reads **በረከተ**:

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ግብረ:[1] ጽድቅ: ወርትዕ: ለዓለም:[2] በ[3]ፍሥሓ: ይተክሉ::[4] 17. ወ[5]ይእዜኒ: ዅሎሙ: ዲድቃን:[6] ይጐይዩ:[7] ወይከውኑ: ሕያዋነ: እስከ: ይወልዱ:[8] ፲፬: ወዅሎ: መዋዕለ: ውርዙተሙ: ወ*ሰንበተ: ዚአሆሙ:[9] ይፈጽሙ:[10] በሰላም:: 18. ወበእማንቱ: መዋዕል: ትትገበር:[11] ዅላ: ምድር:[12] በጽድቅ: ወ*ዅለንታሃ:[13] ትተክል:[14] ዕጸወ: *ወትመልእ: በረከተ::[15] 19. ወ*ዅሉ:[16] ዕፀወ:[17] ንሄት: ይተክሉ:[18] ዲቤሃ: ወይተክሉ:[19] ዲቤሃ: አውደነ:[20] ወወይን:[21] ዘይተክል:[22] ዲቤሃ: ይገብር:[23] ወይነ:[24] ለ[25]ጽጋብ: ወዅሉ: ዘርእ:[26] ዘይዘራእ: ዲቤሃ: አሐቲ:[27] መስፈርት: ትገብር: እልፈ:[28] ወአሐቲ: መስፈርት: ኤልያስ: ትገብር:[29] ፲ ምክያደ:[30] ዘይት:: 20. ወእንተ: አንጽሓ: ለምድር: እምዅሉ: ግፍዕ: ወእምዅሉ: ዓመፃ: ወእምዅሉ: ኃጢአት: ወእምዅሉ: ረሲዕ፤ ወ*ዅሉ: ርኩስ:[31] ዘይትገበር: በዲበ: ምድር: አኅልቆሙ:[32] እምዲበ:[33] ምድር:: 21. ወይኩኑ:[34] ዅሉ:[35] ውሉደ: ሰብእ: ዲድቃነ:[36] ወ*ይኩኑ:[37] ዅሉ: አሕዛብ:[38] ደምልኩ:[39] ወይባርኩ: ኪያየ: ወዅሎሙ: ሊተ: ይሰግዱ::[40] 22. ወትነጽሕ: ምድር: እምዅሉ: ሙስና: ወእምዅሉ: ኃጢአት: ወ*እምዅሉ:[41] መቅሠፍት: *ወእምዅሉ: ዳዕር፤[42] ወኢይደግም: ከመ: እፈኑ:[43] ዲቤሃ:[44] ለትውልደ: ትውልድ: ወእስከ: ለ[45]ዓለም:: XI. ወበ*እማንቱ:[46] መዋዕል: እፈትሕ: መዛግብተ: በረከት:[47] እሰ: በሰማይ: ከመ: አውርዶሙ: *ዲበ: ምድር: ዲበ: ግብሮሙ: ወዲበ: ፃማሆሙ: ለውሉደ: ሰብእ:: 2. ወ[48]ሰላም: ወርትዕ: ሱቱፋነ: ይከውኑ:[49] በዅሉ: መዋዕለ:[50] ዓለመ: ወበዅሉ: ትውልደ: ዓለም:: XII. እምቅድመ:[51] እሱ:[52] ነገር:

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[1] *a–m. m, β–e* read **ግብር:** *e* **ግቡር:** [2] *m* omits. [3] *o* omits. [4] *q t u, e h n (w) y, a. g, a b c d f (k?) l o x, b* read **ይተክሉ:** before which *g* prefixes **ወ**. *m* **ይትከለሉ:** [5] *f* omits. [6] *b c* trans. before **ዅ"**. *n* omits. [7] *a–q*. *q* reads **ይጐዩ:** *β* **ይገነዩ:** *t* adds gloss in margin **እምኃጢአት:** [8] *u* reads **ይወልደ:** [9] *q* reads **ሰ" ዚአሁ:** We should read **ርሥኣሂሆሙ:** See note 1, p. 31. [10] *q t u, β*. *g* reads **ይፈጽም:** *m* **ይፈጽም:** [11] *m t u, β*. *g* reads **ትገብር:** *q* **ትትገበር:** [12] For this and next two words *m* reads **ታሐ:** [13] G has ἐν αὐτῇ. [14] *t u, c e h l n x, a, b*. *g, a b d f o y* read **ትተክል:** *m* **ትከልል:** *q* omits. [15] *d* omits. *g* has the superscription **በእንተ: ዕፀው: ወመስፈርት: ኤልያስ: ይነግር:** [16] *g m. q t u, β–d* read **ወዅሎ:** *d* omits. [17] *m* reads **ዕፀው:** *d* omits. [18] *m q u, h (?) n y x, b. g t, a b c d e f l o, a* read **ይተክሉ:** [19] *g m t, a b c e f h l x, a, b*. *d* omits together with next word. *q u, n o* read **ይተክሉ:** [20] *t, o y* read **አውደነ:** *u* trans. before **ዲቤሃ:** [21] *m* reads **ወወይኑ:** *y* **ወይኑ:** [22] *m q u, β–b d l y. g t, b d l x, a, b* read **ዘይተክል:** *y* **ዘተከለ:** [23] *g* reads **ወይገ".** *o* **ዘይገ".** *u* **ይትገበር:** [24] *g m t*. *q* reads **ወወይኑ:** *β–l n* **ፍሬ:** *l n* **ዲቤሃ:** *u* omits. [25] *q* omits. [26] *d y* omit. [27] *q* omits next four words through hmt. [28] *f n* read **፲፬ፈ:** [29] *g* reads **ንብረ:** *u* **ትትገበር:** [30] *a*. *β* reads **ምክያዳት:** [31] *g u*. *q* reads **ዅ" ርኩስ:** *m* **ዅሉ:** *t, β* **እምዅሉ: ርኩስ:** For **ርኩስ:** *l, b* read **ርኩስ:** The construction is that of a nominativus pendens. *o (v)* add **ወእምዅሉ:** Superscription in *g* **በእንተ: መዛግብተ: በረከት:** [32] *q u* read **አኀ".** [33] *u, n l* read **በዲበ:** [34] *c* reads **ወይከውኑ:** Gloss in *t* **ከመ: እሰ: አብርሃም:** [35] *q t, a n x* read **ዅሎሙ:** *d* omits. [36] *q* omits. [37] *n* omits. [38] *m* reads **ሕዝብ:** [39] *u* reads **ደመ".** [40] *t, f n, a, b* read **ይሰግዱ:** [41] *u, n* omit. [42] *f h o* trans. before preceding two words.

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17. Καὶ νῦν πάντες οἱ δίκαιοι ἐκφεύξονται, καὶ ἔσονται ζῶντες ἕως γεννήσωσιν χιλιάδας, καὶ πᾶσαι αἱ ἡμέραι νεότητος αὐτῶν, καὶ †τὰ σάββατα αὐτῶν[1] μετὰ εἰρήνης πληρώσουσιν[2]. 18. τότε ἐργασθήσεται πᾶσα ἡ γῆ ἐν δικαιοσύνῃ καὶ καταφυτευθήσεται δένδρον ἐν αὐτῇ, καὶ πλησθήσεται εὐλογίας. 19. καὶ πάντα τὰ δένδρα τῆς †γῆς ἀγαλλιάσονται†[3] φυτευθήσεται, καὶ ἔσονται φυτεύοντες ἀμπέλους, (κ)αὶ ἡ ἄμπελος ἣν ἂν φυτεύσωσιν, ποιήσουσιν προχοῦς οἴνου· *χιλιάδας καὶ σπόρου ποιήσει καθ' ἕκαστον μέτρον[4], ἐλαίας ποιήσει ἀνὰ βάτους δέκα. 20. καὶ σὺ καθάρισον τὴν γῆν ἀπὸ πάσης ἀκαθαρσίας[5] καὶ ἀπὸ πάσης ἀδικίας καὶ ἀπὸ (πά)σης ἁμαρτίας καὶ[6] ἀσεβείας, καὶ πάσας τὰς ἀκαθαρσίας τὰς γινομένας ἐπὶ τῆς γῆς ἐξάλειψον[7]. 21. καὶ ἔσονται πάντες λατρεύοντες οἱ λαοὶ καὶ εὐλογοῦντες πάντες ἐμοὶ καὶ προσκυνοῦντες. 22. καὶ καθαρισθήσεται ⌜πᾶσα⌝ ἡ γῆ ἀπὸ παντὸς μιάσματος καὶ ἀπὸ πάσης ἀκαθαρσίας καὶ ὀργῆς καὶ μάστιγος, καὶ οὐκέτι πέμψω ἐπ' αὐτοὺς εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. XI. καὶ τότε ἀνοίξω τὰ ταμεῖα τῆς εὐλογίας τὰ ὄντα ἐν τῷ οὐρανῷ, καὶ κατενεγκεῖν αὐτὰ[8] ἐπὶ τὰ ἔργα, ἐπὶ τὸν κόπον τῶν υἱῶν τῶν ἀνθρώπων. 2. καὶ ⌜τότε⌝ *ἀλήθεια καὶ εἰρήνη[9] κοινωνήσουσιν ὁμοῦ εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ εἰς πάσας τὰς γενεὰς τῶν ἀνθρώπων[10].

XII. Πρὸ τούτων τῶν λόγων ἐλήμφθη Ἐνώχ, καὶ οὐδεὶς τῶν ἀνθρώπων

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[1] = שַׁבַּתָּהוֹן in which the word is wrongly vocalized for שִׁבְתָּהוֹן = 'their old age.' The error is explicable in Heb. also שַׁבָּתָם instead of שִׁבְתָּם (Wellhausen, *Skizzen* vi. pp. 241, 260). Hence read *τὸ γῆρας αὐτῶν*. [2] Appears to be intransitive here. E renders it transitively and puts the preceding nominatives in the accusative. [3] Corrupt. I cannot restore the text. 'Tree of joy' (as in E) is an expression not found elsewhere. *πάντα τὰ δένδρα τῆς γῆς ἀγαλλιάσονται* = כל־אילן ארעא יֶחְדֵי. The last two words may be corrupt for יאה בחיזו = 'goodly in appearance.' Thus we should have *πάντα τὰ δένδρα ὡραῖα τῷ εἴδει*. At any rate G and E are corrupt. *Φυτευθήσεται* may be an intrusion. [4] Text is translateable but seems corrupt. E = *καὶ πᾶς ὁ σπόρος ὁ σπαρεὶς ἐν αὐτῇ ἕκαστον μέτρον ποιήσει χιλιάδας καὶ ἕκαστον μέτρον*. The opening phrase is a nominativus pendens. [5] E = *ἀδικίας*. [6] E adds *πάσης*. [7] E adds *ἀπὸ τῆς γῆς* 21. *καὶ ἔσονται πάντες οἱ υἱοὶ τῶν ἀνθρώπων δίκαιοι*. [8] E adds *ἐπὶ τὴν γῆν*. [9] E trans. [10] E = *αἰώνων* a wrong expansion of $\overline{\text{ανπων}}$ which appears in G.

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*l* adds **ወእምዝ፡ መቅሠፍት፡** *n* reads simply **ወፃዕር፡** and trans. as *h o*. [43] *q* reads **እፈኑ፡** [44] *a b e f h k n o x ϸ* add **አይኅ፡** *c d l y ϡ* **አይኅ፡** [45] *q*, *e* (*v*) add **ዓለመ፡** [46] *q* reads **ውእቶ፡** [47] *q* adds **፡**. [48] *a*. $t^2$, *β* omit. [49] *c* reads **ይኩኑ፡** [50] *q* reads **መዋዕል፡ ለ**. Superscription in *g* **ንበ፡ ትክብተ፡ ሄኖክ፡** [51] *a–m*. *m* reads **እም**. *β* prefixes **ወ**. [52] Em. from **ዝሉ፡** with G. *m* adds **ትውልደ፡**

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ትከብት:[1] ሄኖክ: ወአልቦ: ዘደአምሮ:[2] እምውሉደ: ሰብእ: በኀበ: ትከብት: ወ[3]ኀበ: ሀሎ: ወምንት:[4] ኮነ:: 2. ወ*†ዝሉ:†[5] ግብሩ: ምስለ: *ትጉሃን: ወምስለ: ቅዱሳን:[6] መዋዕለ:[7] ዚአሁ:: 3. ወአነ: ሄኖክ: ኮንኩ: እባርኮ: ለ*እግዚአ:[8] ዕበይ:[9] ወለንጉሠ:[10] ዓለም፤[11] ወናሁ:[12] ትጉሃን: ይጼውዑኒ: ሊተ:[13] ለሄኖክ: ጸሓፊ:[14] ወይቤሉኒ::[15] 4. ሄኖክ: ጸሓፌ: ጽድቅ: ሶር:[16] አይድዕ: ለትጉሃነ: ሰማይ: እሰ: ሐደጉ: ሰማየ: ልዑሰ: ምቅዋመ:[17] ቅዱሰ:[18] ዘለዓለም: ወምስለ: አንስት: ማሰኑ: ወገብሩ:[19] ከመ:[20] ይገብሩ:[21] ውሉደ: ሰብእ:[22] ወነሥኡ: ሎሙ: አንስት: ወማሰኑ:[23] ዓቢየ: ሙስና: በደቡ: ምድር:: 5. ወኢይከውን: ሎሙ: ሰላም:[24] ወጎድገት: ኃጢአት::[25] 6. ወ[26]እስመ: ይትፈሥሑ:[27] በውሉደ-ሙ:[28] ቀትለ:[29] ፍቁራኒሆሙ: ይረእዩ:[30] ወዲቡ: ሐጕለ: ውሉደ-ሙ:[31] ይግዕሩ:[32] ወይስእሱ: ለዓለም:[33] ወኢይከውን: ሎሙ: *ምሓረት: ወሰላም::[34] XIII. ወሄኖክ: ኃሊፎ: ይቤሎ:[35] ለ[36]አዛዝኤል: ኢይከውነከ: *ሰላም: ዓቢይ:[37] ዝነኔ: ወጽአ: ላዕሌከ:[38] ይእስርከ:: 2. ወ[39]ሣሕት:[40] ወስእለት:[41] አ*ይከውነከ:[42] በእንተ: ዘመሀርከ:[43] ግፍዐ: ወበእንተ: ዝሉ: ምግባረ: ጽርፈት: ወግፍዐ:[44] ወሓጢአት: ዘአርአይከ: ለሰብእ::[45] 3. አሜሃ: ሐዊርየ: ነገርክዎሙ: ለዝሎሙ: ኀቡረ:[46] ወእመንቱ: *ዝሎሙ: ፈርሁ:[47] ወ[48]ፍርሃት: *ነሥኦሙ: *ወረዓድ::[49] 4. ወትስእሉኒ:[50] ከመ: እጽሐፍ: ሎሙ: *ተዝካረ: ስእለት:[51] ከመ: ይኩኖሙ:[52] ጎድገት: ወ*ከመ:[53] አነ:[54] ኣዕርግ:[55]

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[1] = ἐλήμφθη. [2] *g q u.* Other MSS. read **ዘየአ"**. [3] *u* adds **አልቦ: ዘደአምሮ:** [4] *q* reads **ወምንት:** [5] Corruption for **እሱ:** which was a rendering of *τά* before *ἔργα*. [6] *a.* *β* reads **ቅዱ" ወምስለ: ትጉ"**. [7] All MSS. prefix **በ** against the parallelism and G. [8] Em. from **እግዚእ:** of all MSS. but *c y*. *c y* read **እግዚእየ:** [9] Em. with G *τῆς μεγαλοσύνης* from *q*, *β* **ዐቢይ:** *g u* read **ዐቢያት:** *m t* **ዓቢያት:** [10] *b c x* read **ወንጉሠ:** [11] *a* reads **ሰላም:** [12] *b c x* read **ናሁ:** [13] *d y* omit. [14] *a* reads **ጸሓፌ:** [15] *q t*, *β–d y*. *a–q t* read **ወይቤለኒ:** *d y* **ወይቤሉ:** [16] *g q u*. *m t*, *β* read **ሑር:** [17] *g*. *m t u*, *β–e* read **ወምቅዋመ:** *b* **ወምቅዋም:** *e* **ወምቅዋሞሙ:** [18] *g* reads **ቅዱሳን:** *q* **ቅዱስ:** [19] *m* reads **"ገብሉ:** [20] *a–q*. *q* omits. *β* reads **ዘከመ:** [21] *m* reads **ይግበሩ:** *q* omits. [22] Seems corrupt for **የብስ:** as G has *τῆς γῆς*. [23] Probably corrupt for **አማሰኑ:** *m* reads **ማሰነ:** [24] *q u* read **ሰላመ:** *q*, *a y* add **በደቡ: ምድር:** against *g m t u*, *n*. *c d e f h k l o a b* add **በ" ም"** before **ሰላም:** and *a y* after it. *b x* trans. **ሰላም: ወጎድ" ኃጢ"** before **ኢይከውን:** and add **በደቡ: ም"** after **ሎሙ:** [25] *g* omits. [26] *g m*. *q t u*, *β* omit. [27] *g q u*, *y*[1]. *m* reads **ወኢይትፈ" እስመ:** *t*, *β* **እስመ: ኢይትፈ".** [28] *t*, *β*. *a–t* read **ውሉደ-ሙ:** which might be construed as the acc. after **ይትፈ".** [29] *g t u*, *β*. *m* reads **ወቀትለ:** *q* **ቀትረ:** [30] *t*[1], *β*. *g q u* read **ይርእዩ:** *m*, *t*[2] **ይርእዩ:** [31] *m* reads **ርእሶሙ:** [32] *u*, *t*[2] read **ይግዕሩ:** [33] *c* omits next four words. [34] *g*. *m u* read **ምሕረት: ወኢሰላመ:** *q* **ምሕረት: ወኢሰላም:** *t*, *β* **ምሕረት: ወኢሰላም:** [35] *m* omits. *q* trans. after **ለአዛ"**. [36] *d* omits. [37] *q* reads **ሰላመ: ዓቢየ:** [38] *m* reads **እምኔከ:** and trans. before **ወፅአ:** [39] *m t* omit. [40] *β*. *t u* read in acc. *g q* read **ስሕተት:** *m* **ስሕተት:** [41] *m*, *β*. *g q t u* read **"ለት:** *β–a k*

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ἔγνω ποῦ ἐλήμφθη καὶ ποῦ ἐστιν καὶ τί ἐγένετο αὐτῷ. 2. καὶ τὰ ἔργα αὐτοῦ[1] μετὰ τῶν ἐγρηγόρων, καὶ μετὰ τῶν ἁγίων *αἱ ἡμέραι[2] αὐτοῦ. 3. Καὶ ⌜ἐστὼς⌝ ἤμην Ἐνὼχ εὐλογῶν τῷ κυρίῳ[3] τῆς μεγαλοσύνης, τῷ βασιλεῖ τῶν αἰώνων. καὶ ἰδοὺ οἱ ἐγρήγοροι ⌜τοῦ ἁγίου τοῦ μεγάλου⌝ ἐκάλουν με Ἐνώχ[4], . . . . 4. ὁ γραμματεὺς τῆς δικαιοσύνης, πορεύου καὶ εἰπὲ τοῖς ἐγρηγόροις τοῦ οὐρανοῦ οἵτινες ἀπολιπόντες τὸν οὐρανὸν τὸν ὑψηλόν, τὸ ἁγίασμα τῆς στάσεως τοῦ αἰῶνος, μετὰ τῶν γυναικῶν ἐμιάνθησαν, καὶ ὥσπερ οἱ υἱοὶ τῆς γῆς ποιοῦσιν, οὕτως καὶ αὐτοὶ ποιοῦσιν[5], καὶ ἔλαβον ἑαυτοῖς γυναῖκας· ἀφανισμὸν μέγαν †κατηφανίσατε†[6] τὴν γῆν, 5. καὶ οὐκ ἔσται ὑμῖν[7] εἰρήνη οὔτε ἄφεσις. 6. καὶ περὶ ὧν χαίρουσιν τῶν υἱῶν αὐτῶν, τὸν φόνον τῶν ἀγαπητῶν αὐτῶν ὄψονται, καὶ ἐπὶ τῇ ἀπωλείᾳ τῶν υἱῶν αὐτῶν στενάξουσιν καὶ δεηθήσονται εἰς τὸν αἰῶνα, καὶ οὐκ ἔσται αὐτοῖς εἰς ἔλεον καὶ εἰρήνην[8].

XIII. Ὁ δὲ Ἐνὼχ τῷ Ἀζαὴλ †εἶπεν Πορεύου·†[9] οὐκ ἔσται σοι εἰρήνη. κρίμα μέγα ἐξῆλθεν κατὰ σοῦ δῆσαί σε, 2. καὶ ἀνοχὴ καὶ ἐρώτησίς σοι οὐκ ἔσται περὶ ὧν ἔδειξας ἀδικημάτων καὶ περὶ πάντων τῶν ἔργων τῶν ἀσεβειῶν καὶ τῆς ἀδικίας καὶ τῆς ἁμαρτίας, ὅσα ὑπέδειξας τοῖς ἀνθρώποις.

3. Τότε πορευθεὶς εἴρηκα πᾶσιν αὐτοῖς, καὶ αὐτοὶ πάντες ἐφοβήθησαν, καὶ ἔλαβεν αὐτοὺς τρόμος καὶ φόβος. 4. καὶ ἠρώτησαν[10] ὅπως γράψω αὐτοῖς ὑπομνήματα ἐρωτήσεως, ἵνα γένηται[11] αὐτοῖς ἄφεσις, καὶ ἵνα ἐγὼ ἀναγνῶ[12]

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[1] MS. αὐτῶν. [2] E corrupt = ἐν ταῖς ἡμέραις. [3] Εὐλογεῖν used with dat. in Sir. l. 22; li. 12, &c. [4] Add with E τὸν γραμματέα καὶ εἶπον ἐμοί Ἐνώχ lost through hmt. [5] E = ἐποίησαν or πεποιήκεσαν. [6] MS. καιηφανισατε. Seems corrupt for ἀφ. μέγ. κατηφάνισαν. It is most unlikely that we should have here a piece of the *oratio recta*. E = καὶ ἀφ. μέγ. ἠφανίσθησαν but see note 23, p. 32. [7] E = αὐτοῖς which appears right. [8] A strange construction. [9] Corrupt for πορευθεὶς εἶπεν as is shown by E and G xiii. 3. The corruption in G may have originated in the Aram. G = אמר אויל corrupt for ואמר אזל. Here we may conclude either to a happy emendation of the Ethiopic translator of G or of the scribe of the Greek MS. used by E or to the existence in the Aramaic of both forms, the corrupt in the text and the true reading in the margin. [10] E adds ἐμέ. [11] MS. γενονται. [12] MS. αναγνοι. E = ἀνάγω corrupt for ἀναγνῶ.

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add ወምሕረት፡ *a k* add it before ወሰ″. [42] *t*, *β*. *α–t* read ይኩንክ፡ [43] *u* reads ዘተመሀርክ፡ [44] *q* omits. [45] *a*. *β* reads ለውሉደ፡ ሰብእ፡ [46] *a*, G omit. [47] *a*, *a k*. *β–a k l* read ፈ″ ዝ″. *l* ፈ″. [48] *g u*. Other MSS. omit. [49] *g m q u*. *t*, *β* read ወረ″ ነሥ″. [50] *n* reads ወተሰአሉኒ፡ Superscription in *g* ኀቡ፡ ጸሐፈ፡ ሄኖክ፡ ተዝካረ፡ ስእለቶሙ፡ [51] *β–a k* trans. before ከመ፡ እጽ″ against *a*, *a k*. For ስእ″ *b c h o x* read ስእለቶሙ፡ [52] *x* ,*a* read ይዙኖሙ፡ [53] *t*² *β*. *g m q t u* read በከመ፡ [54] *b c* trans. after ጻዕርግ፡ *n o* omit. [55] *g m*. *q t*¹ *u* read አዓርግ፡ *t*² *β* ጸዕርግ፡



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ተዝካረ: ስእለቶሙ:[1] ቅድመ:[2] እግዚአ:[3] ሰማይ::[4] 5. እስመ: *እሙንቱሰ: ኢይክሉ:[5] እምይእዜ: ተናግሮ:[6] ወኢያነስኡ:[7] አዕይንቲሆሙ: ውስተ: ሰማይ: እምኃፍረተ: አበሳሆሙ: ዘተኩነኑ:: 6. አሜሃ:[8] ጸሐፍኩ: ተዝካረ: ስእለቶሙ: ወአስተብቍዖት:[9] በእንተ: መንፈሶሙ: ወ*ለለአሐዱ:[10] ምግባሮሙ: ወበእንተ: ዘይሰአሉ:[11] ከመ: ይኩኖሙ:[12] ስርየተ:[13] ወኑሐተ:: 7. ወ[14]ሐዊርየ: ነበርኩ: ዲበ: ማያተ: *ደን: በዳን:[15] እንዘ:[16] ይእቲ: እም[17]የማን: ዐረቢ:[18] አርሞን:[19] ወአነብብ:[20] ቲዝካረ: ስእለቶሙ: እስከ:[21] ደቀስኩ:: 8. ወናሁ:[22] ሕልም:[23] መጽአኒ: ወራእያት:[24] ዲቤየ: ወድቁ:[25] ወርአኩ: ራእያተ:[26] መቅሠፍት: (ወመጽአ: ቃል: እንዘ: ይብል:)[27] እንግር:[28] ለውሉደ: ሰማይ: ወእዝልፎሙ::[29] 9. ወነቂህየ: መዳእኩ: ኀቤሆሙ: ወሶቦሙ: ጉቡኣን:[30] ይነብሩ:[31] እንዘ: ይላሕዉ: በ*አብልስየኤል:[32] ዘሀለወት: ማእከለ: ሊባኖስ: ወ*ሴነሴር:[33] እንዘ: ግልቡባን: ገጸሙ:: 10. ወተናገርኩ: ቅድሜሆሙ:[34] ዙሎ: ራእያተ: ዘርአኩ:[35] በንዋምነ:[36] ወወጠንኩ: እትናገር:[37] ውእተ: ቃላተ: ጽድቅ: ወእዝልፍ:[38] ለትጉሃነ: ሰማይ:: XIV. ዝመጽሐፈ:[39] ቃለ:[40] ጽድቅ: ወዘለፋ:[41] *ትጉሃን: እለ:[42] እምዓለም: በከመ: አዘዘ: ቅዱስ: ወዓቢይ: በይእቲ: ራእይ::[43] 2. አነ:[44] ርኢኩ:[45] በንዋምየ: ዘአነ: ይእዜ:[46] እነግር:[47] በልሳን:[48] ዘሥጋ: †ወበመንፈስየ:[49] ዘወሀበ:[50] ዓቢይ:[51] አፈ:[52]† ለሰብእ: ይትናገሩ:[53] ቦቱ: ወይሰብዉ:[54] በልብ:: 3. ከመ: ፈጠረ: ወወሀበ:[55] ለሰብእ:[56] ይሰብዉ:[57]

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[1] *m* reads ስእለት: ከመ: ይኩኖሙ: ከመ: [2] *a*, *a k*. *β–a k* read ኀበ: [3] *a–q*. *q*, *β* read እግዚአብሔር: [4] *a–q*. *q*, *β–h o* read ሰማየ: *h o* omit. [5] *g t u*. So also *m q* save that they omit ሰ. *β* reads ኢይክሉ: እሙንቱ: *m* adds አሕምሞትሙ: [6] *q* reads ተናግሮት: [7] *m*, *e o y* read "ያንሥኡ: *t*[1] "ይነሥኡ: [8] *t u*, *n*. *g m q*, *β–n* prefix ወ. [9] *a–q*. *q*, *t*[2] *β* read "ብቍዖትሙ: [10] *g* reads ለእለ: አሐዱ: *e* ለለኔኔ *o* ለኔ. [11] *g u*, *y*. *m q t*, *β–y* read ዘይስእሉ: [12] *g*, *k l* read ይሡኖሙ: [13] *y* adds ወኀድገት: and puts the words before and after in nom. [14] *c* omits. [15] *a f k* read ደንበደን: [16] *g t*[1] *u*. *m q*, *t*[2] *β* read እንተ: [17] *q* reads በ. [18] *q t*, *l*. *β–f l* read ዓረበ: *g m*, *f* ,*b* ዓረብ: *u* ዐረብ: [19] *m* prefixes ዘ. [20] *g m q*, *f*. *t u*, *β–f* read እነብብ: [21] *u* reads እስመ: [22] *u*, *n* read ወድኅሬሁ: [23] *g u* read ሕልመ: [24] *g q u* read "ራእየተ: ,*b* ራእየ: [25] *m q* read ወደቁ: [26] *u*. All other MSS. ራእየ: [27] Restored in accordance with G καὶ ἦλθεν φωνὴ λέγουσα. [28] *q t u*, *β–o*. *g m*, *o* read እነገር: [29] *q t u*, *n*. *g m* read ወእዘልፎሙ: *β–n* እዛለፎሙ: [30] *a–m*, *n*. *m* reads ጉቡኣን: (sic). *β–n* ጉቡኣነ: *t* adds on margin ኅቡኣነ: [31] *g* reads ይኑበቡ: [32] *q*. *g*, *β* read ኡብልስየኤል: *m* ኡልብልስኤል: *t u* ኡበልሲየኤል: See note 7, p. 35. [33] *g m*. *q t u* read ሴንሴር: *β–ny* ሴኔሴር: *n* እኔሴኔር: *y* ሴናሴር: ,*a* ሲኒር: [34] *β* prefixes በ. [35] *q*, *e* ,*a* add እትናገር: [36] *a–q*, *k*. *q*, *t*[2] *β–k* append የ. [37] *u* reads እትናገሮ: [38] *m* reads "ፎሙ: *n* ወእዛለፎሙ: [39] *q*. So also G. All other MSS. read ዝመጽሐፍ: [40] *q*, *b* ,*a* read ቃለት: [41] *m t u*, *β*. *g* reads ዘልፉ: *q* ዘለፈ: [42] *q* reads ትጉሃነ: [43] *h* reads ራእዩ: [44] *d y* prefix ወ. [45] *q* reads ርኢክዎ: [46] *q* adds ርኢኩ: ወ. [47] *n* reads እትናገር: [48] *q*, *b n* ,*a* read በልሳንየ: *t* omits next five words. These were afterwards added in the margin.

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αὐτοῖς τὸ ὑπόμνημα τῆς ἐρωτήσεως ἐνώπιον Κυρίου τοῦ οὐρανοῦ, 5. ὅτι αὐτοὶ οὐκέτι δύνανται λαλῆσαι, οὐδὲ ἐπᾶραι αὐτῶν τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἀπὸ αἰσχύνης *περὶ ὧν ἡμαρτήκεισαν καὶ κατεκρίθησαν[1]. 6. Τότε ἔγραψα τὸ ὑπόμνημα τῆς ἐρωτήσεως αὐτῶν καὶ τὰς δεήσεις περὶ τῶν πνευμάτων αὐτῶν καὶ περὶ ὧν δέονται, ὅπως αὐτῶν γένωνται ἄφεσις καὶ μακρότης. 7. καὶ πορευθεὶς ἐκάθισα ἐπὶ τῶν ὑδάτων Δὰν ἐν γῇ[2] Δάν, ἥτις ἐστὶν ἐκ *δεξιῶν Ἑρμωνειὶμ δύσεως[3]· ἀνεγίνωσκον τὸ ὑπόμνημα τῶν δεήσεων αὐτῶν ἕως[4] ἐκοιμήθην. 8. καὶ ἰδοὺ ὄνειροι ἐπ' ἐμὲ ἦλθον καὶ ὁράσεις ἐπ' ἐμὲ ἐπέπιπτον, καὶ ἴδον ὁράσεις ὀργῆς, *καὶ ἦλθεν φωνὴ λέγουσα[4] Εἰπὸν[5] τοῖς υἱοῖς τοῦ οὐρανοῦ *τοῦ ἐλέγξαι[6] αὐτούς. 9. καὶ ἔξυπνος γενόμενος ἦλθον πρὸς αὐτούς, καὶ πάντες συνηγμένοι ἐκάθηντο πενθοῦντες [σ]ἐν Ἐβελσατά[7], ἥτις ἐστὶν ἀνὰ μέσον τοῦ Λιβάνου καὶ Σενισήλ[8], περικεκαλυμμένοι τὴν ὄψιν. 10. ἐνώπιον αὐτῶν καὶ[9] ἀνήγγειλα αὐτοῖς πάσας τὰς ὁράσεις ἃς εἶδον κατὰ τοὺς ὕπνους, καὶ ἠρξάμην λαλεῖν τοὺς λόγους τῆς δικαιοσύνης, ἐλέγχων[10] τοὺς ἐγρηγόρους τοῦ οὐρανοῦ.

XIV. Βίβλος λόγων δικαιοσύνης καὶ ἐλέγξεως ἐγρηγόρων τῶν ἀπὸ τοῦ αἰῶνος, κατὰ τὴν ἐντολὴν τοῦ ἁγίου[11] τοῦ μεγάλου ἐν ταύτῃ τῇ ὁράσει. 2. Ἐγὼ εἶδον κατὰ τοὺς ὕπνους μου ὃ[12] νῦν λέγω ἐν γλώσσῃ σαρκίνῃ *ἐν τῷ πνεύματι τοῦ στόματός μου, ὃ ἔδωκεν ὁ μέγας[13] τοῖς ἀνθρώποις λαλεῖν ἐν αὐτοῖς καὶ *νοήσει καρδίας[14]· 3. ὃς[15] ἔκτισεν καὶ ἔδωκεν[16] ἐλέγξασθαι[17] ἐγρηγόρους

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[1] E = *περὶ τῶν ἁμαρτιῶν αὐτῶν περὶ ὧν κατεκρίθησαν.* [2] E wrongly omits. [3] E gives the right order = *δεξιῶν δύσεως Ερ.* [4] Em. with E from *ως.* [5] E = *ἵνα εἴπω.* [6] E = *καὶ ἐλέγξω.* [7] Since E = Αβελσιαήλ it is not improbable that we have here a corruption of Αβειλήνη a town in the Antilibanus, which could be loosely described as lying between Lebanon and Senir, i.e. Hermon. There was a play of words in text. The angels were mourning (אבלין) in Abilene (אבילין). [8] The O. T. Senir, a name of Hermon (Deut. iii. 9) or of a part of it (Cant. iv. 8). [9] Trans. before *ἐνώπιον* with E. [10] E = *καὶ ἐλέγχειν.* [11] E adds *καί.* [12] MS. *ων.* [13] E = *καὶ ἐν τῷ πνεύματί μου ὃ ἔδωκεν ὁ μέγας εἰς τὸ στόμα.* But see note 52 below. [14] If the text is right *νοήσει* must be taken as under the same government as *γλώσσῃ.* E = *νοῆσαι καρδίᾳ.* [15] Read *ὡς* with E. [16] Add with E the following words which have been lost through hmt.: *νοεῖν τοὺς λόγους τῆς γνώσεως, καὶ ἐμὲ ἔκτισεν καὶ ἔδωκεν.* [17] MS. *εκλεξασθαι.*

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*n* omits next word. [49] *d y* read በመንፈስ: See note 52 below. [50] *m* appends ፤. [51] *g t u, β. m q* read ዓቢያ: [52] *m t, β. g q u* read ሖፍ: It is possible that for ሖፍ: or ሖፈ: we should read ሖፉያ: and read as follows በመንፈስ: ሖፉያ: ዘወህቡ: ዐቢይ: = G. lxxxiv. 1 confirms this suggestion. After ሖፈ: *m* adds ዘወህቡ: ዕቢይ: *q u* add ዘወህቦ: [53] *m* reads ይትናገር: *b* *a* add ለሰብኡ: *l* prefixes ከመ: [54] *m* reads ወይሰቡ: [55] *q, o* read ወወህቦ: [56] *m* reads ሰብኡ: *g m u* add ወሊተ: *q* adds ወሊተኒ: [57] *h* adds በልብ:

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*ቃለ: አእምሮ:[1] ወ[2]ሊተኒ:[3] ፈጠረ:[4] ወወሀበ:[5] እዝልፎሙ:[6] ለትጉሃን:[7] ውሉደ: ሰማይ።
4. አነ:[8] ስእለትክሙ:[9] ጸሐፍኩ: ወበራእይየ: ከመዝ: ያስተርኢ:[10] እስመ: ስእለትክሙ:[11]
አትከውነክሙ: ውስተ: ዙሉ: *መዋዕለ: ዓለም: ወ[12]ዝንቱ: ፍጽምት:[13] ላዕሌክሙ: ወ[14]አይከውነ
ክሙ።[15] 5. ወ[16]እምይእዜ: አትዓርጉ:[17] *ውስተ: *ሰማይ:[18] እስከ: ዙሉ: ዓለም:[19] ወውስተ:[20]
ምድር: ትነግረ:[21] ይእስርክሙ: በዙሉ: መዋዕለ: ዓለም። 6. ወእምቅድመ: ዝንቱ: ርኢክሙ:[22]
ሐጕለ: ውሉድክሙ: *ፍቁራን: ወአልብክሙ:[23] †ጥራያኒሆሙ:[24] †አላ:[25] ይወድቁ: ቅድሜክሙ:
በሰይፍ። 7. ወስእለትክሙ: በእንቲአሆሙ:[26] አይከውን:[27] ወበእንቲአክሙ:[28] ወ*እንትሙሂ:[29]
እንዘ:[30] ትበክዩ:[31] ወታስተበቍዑ: ወ[32]አትትናገሩ:[33] ወአምንት:[34] ቃለ: እምውስተ: መጽሐፍ:
ዘጸሐፍኩ።[35] 8. ወሊተ: *ራእይ: ከመዝ:[36] አስተርአየኒ:[37] ናሁ:[38] ደመናት: በራእይ:
ይጼውዓኒ:[39] ወረሜ: ይጼውዐኒ:[40] ወሩጸት: ከዋክብት: ወመባርቅት: ያጌጕዑኒ:[41] ወ†ያጽህቁኒ†:[42]

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[1] *q* trans. [2] *f o* omit. [3] *e* adds **እለቡ: ቃለ: አእምሮ:** [4] *n* reads **ፈጣሪ:** and omits following **ወ**. [5] *α–t*. *t*, *β* append **ኒ**. [6] *α*. *β* reads **እዛለፎሙ:** *n* trans. to end of verse. [7] *u*, *f n ,a* read **ለትጉሃነ:** [8] *u* omits. *b c f h p* prefix **ወ**. [9] *m*, *β*. *α–m* read **ስእለት"**. [10] *q* reads **ያስተረኢ:** *o* adds **ፆረ:** [11] *g*, *h o* read **ስእለት"**. [12] *q* reads **ዓለም: መዋዕለ:** *h* **መዋዕለ: ሰላም:** [13] *m q t*, *β*. *g u* read **ፍጽምተ:** [14] *q u* omit. [15] *n* adds **ሰላም:** *g* adds the dittography from verses 5 and 4: **ወእምይእዜ: አትዓረኩ: ውስተ: ዙሉ: መዋዕለ: ዓለም: ወዝንቱ: ፍጽምተ: ላዕሌክሙ: ወአይከውነክሙ:** [16] *m* omits. [17] *g t*, *β–k*. *m* reads **"ታዓርጉ:** *q*, *k* **"ትዐርጉ:** *u* **"ትዐርጉ:** [18] *q* reads **ሰማየ:** [19] *l* adds **የኃልፍ:** [20] E defective here. See G. [21] *u* reads **ትናገረ:** [22] *t*[2] reads **ርኢከ:** [23] *q* omits. [24] *a b c f h k l ,a ,b*. *g m u*, *d y* read **ጥርያኒ"**. *q* **ጠራያኒሆሙ:** *l* **ጥሩያኒሆሙ:** *e* **ጥራይነ"**. *n* **ጥረትና"**. *o* **ጥራኒሆሙ: ጥረትና"**. I take **ትራ"** to be a corruption of **ትራፍያኒሆሙ:** = *κατάλειμμα* or *κατάλοιποι* = Aram. מְוָתָר. As this word means either *κατάλειμμα* or *ὄνησις* we have here an explanation of the text of G. The construction in the text **አልብክሙ: ጥሩ"** cannot be given any intelligible meaning. It = nec habebitis possessores eorum, whereas by restoring the single lost letter we get nec habebitis reliquias eorum. [25] *q t*, *β*. *g m u* read **እለ:** [26] *u*, *n* omit. [27] *m* adds **እስከ: ለዓለመ: ዓለም:** [28] *q u*, *f h o n* omit the initial **ወ** and *u*, *n* trans. before **አይከውን:** *t* appends **ሂ** to **ወበእን"** and *β–b c l* append **ኒ**. [29] *u* omits. *m* adds **ትካት:** [30] *u* omits. [31] *g u* read **ትበኪዩ:** [32] *u*, *b n ,a* omit. [33] *u* omits. See note 10, p. 37. The negative should be omitted here and in the next word. [34] *g m q*, *d*. Other MSS. add **ኒ**. [35] *g* adds superscription **በእንተ: ይቤ: ደመናት: ይጼውዑኒ።: ንበ: ርእየ: ቤተ: ዘሕኑጽ: በእብነ: በረድ:** [36] *α*, *a n*. *β–a n* trans. [37] *q* reads **አርአየኒ:** [38] *d y* prefix **ወ**. [39] *g m*. Other MSS. **ይጼውዑኒ:** [40] *u*, *a b c d e*. *g q t* read **"ዑኒ:** *m*, *f h k l n ,a ,b* **"ዓኒ:** [41] *α*, *d f h k l n o ,a ,b*. *a b c e p* read **ያጕ"**. *u* omits next five words through hmt. [42] *g m q*. *t*, *β* **ያጽዕቁኒ:** (*d* omits the **ኒ**). Either word may be regarded as a rendering of *ἐθορύβαζόν με* which is here, however, a false rendering of the Semitic. See note 13, p. 37. *d* omits next four words.

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τοὺς υἱοὺς τοῦ οὐρανοῦ. 4. Ἐγὼ τὴν ἐρώτησιν ὑμῶν [τῶν ἀγγέλων][1] ἔγραψα, καὶ ἐν τῇ ὁράσει μου τοῦτο[2] ἐδείχθη· *καὶ οὔτε[3] ἡ ἐρώτησις ὑμῶν παρεδέχθη[4], 5. *ἵνα μηκέτι[5] εἰς τὸν οὐρανὸν ἀναβῆτε ἐπὶ πάντας τοὺς αἰῶνας, καὶ *ἐν τοῖς †δεσμοῖς† τῆς γῆς[6] ἐρρέθη δῆσαι ὑμᾶς εἰς πάσας τὰς γενεὰς[7] τοῦ αἰῶνος, 6. καὶ ⌜ἵνα⌝ πρὸ[8] τούτων ἴδητε τὴν ἀπώλειαν τῶν υἱῶν ὑμῶν τῶν ἀγαπητῶν, καὶ ὅτι οὐκ ἔσται ὑμῖν ὄνησις[9] αὐτῶν, ἀλλὰ πεσοῦνται ἐνώπιον ὑμῶν ἐν μαχαίρᾳ. 7. καὶ ἡ ἐρώτησις ὑμῶν περὶ αὐτῶν οὐκ ἔσται οὐδὲ περὶ ὑμῶν· *καὶ ὑμεῖς κλαίοντες[10] καὶ δεόμενοι καὶ μὴν[11] λαλοῦντες πᾶν ῥῆμα ἀπὸ τῆς γραφῆς ἧς ἔγραψα. 8. Καὶ ἐμοὶ *ἐφ' ὁράσει[12] οὕτως ἐδείχθη· ἰδοὺ νεφέλαι ἐν τῇ ὁράσει ἐκάλουν καὶ ὁμίχλαι με ἐφώνουν, καὶ διαδρομαὶ τῶν ἀστέρων καὶ διαστραπαί με κατεσπούδαζον καὶ †ἐθορύβαζόν†[13] με, καὶ ἄνεμοι ἐν τῇ ὁράσει μου †ἐξεπέτασάν†[14]

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[1] A gloss. E omits. [2] E = *κατὰ τοῦτο*. [3] E = *ὅτι*. [4] E = *οὐκ ἔσται ὑμῖν*, and adds *εἰς πάσας τὰς ἡμέρας τοῦ αἰῶνος καὶ ἡ κρίσις ἐτελειώθη ἐφ' ὑμᾶς καὶ οὐκ ἔσται ὑμῖν*. [5] E = *καὶ ἀπὸ τοῦ νῦν*. [6] For *δεσμοῖς* we should probably read *δεσμίοις*. The phrase is found in Lam. iii. 33 אסירי ארץ, LXX *δεσμίους γῆς*. The phrase here means 'those confined in the earth.' For similar phrases see Zech. ix. 11, 12; Wisd. xvii. 2. There was an obvious paronomasia לאסר אסירי, for G as early as Origen's time had *δεσμοῖς*. But Origen's words (*c. Celsum* v. 52) *κολάζεσθαι δεσμοῖς ὑποβληθέντας ἐν γῇ* show that he could make nothing of *δεσμοῖς τῆς γῆς*. The corruption most probably arose in the Aramaic *δεσμοῖς τῆς γῆς* = אִיסּוּרֵי אַרְעָא corrupt for "אֲסִירֵי א. E is defective = *ἐν τῇ γῇ*. [7] E = *ἡμέρας*. [8] MS. *περί*. [9] Beer (Kautzsch, *Apok.* ii. 245) regards this word as a rendering of יֶתֶר = *τὸ κατόλοιπον*, which, however, the translator rendered by *ὄνησις*. But could *ὄνησις* be a rendering of יתר? Since E is here corrupt but points to *κατάλειμμα* (see note 23, p. 36), the original Aramaic was probably מוֹתָר, which = *κατάλειμμα* or *ὄνησις*. [10] We should expect *καὶ κλαιόντων*. [11] Em. from MS. *μη*, which E follows. The corruption of *μή* into *μήν* is found in x. 7. If, however, the negative is original, *μὴ λαλοῦντες* may be corrupt for *μὴ λαχόντες* or *λαβόντες* = לא מקבלין, which should be taken as the apodosis: 'Ye are not to receive.' [12] E = *ὅρασις*. [13] This word (= perturbabant, and so E) cannot be right. We require a synonym of *κατεσπούδαζον*. Now *ἐθορύβαζον* = Heb. יבהלו. In this context the translator should have rendered it *ἐτάχυνον*. In Aramaic this verb is only found intransitively in this sense, but this may be an accident. [14] This may be an attempt to render אַפְרְחוּ = 'caused to fly.' This Aramaic verb is used by Onkelos to render וַיָּנָז in Num. xi. 31. On the other hand the LXX gives *ἐξεπέρασεν* but one MS. *ἐξεπέτασεν* (as already remarked by Lods *in loc.*). Now if אפרחו stood in the original, *ἐξεπέτασαν* may have been an attempted rendering. But in that case we must attach to it a meaning that cannot be justified in Greek. This verb is from *ἐκπετάννυμι* = 'to spread out,' but the translator of E apparently confused it with *ἐξέπτησαν* and derived it from *ἐκπέταμαι* and ascribed to it an active

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*ወነፋሳት: በራእይ:[1] ያሰርሩኒ:[2] ወያጌጕኡኒ:[3] ወአንሥኡኒ:[4] ሳዕለ: ውስተ: ሰማይ።
9. ወቦአኩ: እስከ:[5] እቀርብ:[6] ኀበ: ጥቅም: ዘሕንጸት: በአእባን:[7] በረድ: ወልሳኒ: እሳተ: የዓውዳ:[8] ወ*ወጠነ:[9] ያፍርሀኒ።[10] 10. ወቦአኩ: ውስተ: ልሳኒ: እሳት: ወቀረብኩ: ኀበ: ቤት: ዓቢይ:[11] ዘሳኑጽ:[12] በአእባን:[13] በረድ:[14] ወ*አረፍት: ውእቱ: ቤት:[15] ከመ: ጸፍጸፈ: ሰሌዳት:[16] በአእባን: ዘአም[17] በረድ: ወ*ምድሩ:[18] በረድ። 11. ጠፈሩ: ከመ: ሩጸተ: ከዋክብት: ወ*መባርቅት፤[19] ወ[20]ማእከሎሙ: ኪሩቤን:[21] ዘእሳት: ወሰማየ*ሙ: ማይ። 12. ወእሳት: ዘይነድድ: በአውደ: አረፍት:[22] ውኆሕቱ: *ይውዒ: በእሳት።[23]
13. ወቦአኩ:[24] ውስተ: ውእቱ: ቤት: ወ*ምውቅ:[25] ከመ: እሳት: ወቄሪር: ከመ: በረድ: ወኢ*ምንት:[26] ፍግዐ:[27] ሕይወት:[28] አልቦቱ:[29] ውስቴቱ፤[30] ፍርሃት:[31] ኪደነ: ወረዓድ: አኃዘኒ:[32]
14. ወ[33]እንዘ: እትሀወክ: ወ[34]እርዕድ: ወደቂ: በገጸየ: ወእረአ: በራእይ። 15. ወ[35]ናሁ: ካልእ: ቤት: ዘ[36]የዓቢ: እም*ዝኩቱ:[37] ወዙሉ: ሥሳት:[38] ርኁት:[39] በቅድሜየ: ወ[40]ሕዙዝ: በ*ልሳናት:[41] እሳት። 16. ወበዙሉ: ይፈደፍድ: በስብሐት: ወበ[42]ክብር: ወበዕበይ:[43] እስከ: ኢይክል: ዜንዎትክሙ:[44] በእንተ: ስብሐቲሁ:[45] ወበእንተ: ዕበዩ።[45] 17. ወምድሩሰ:[46] ዘ[47]እሳት: ወመልዕልቱሁ: መባርቅት:[48] ወምርዋፀ: ከዋክብት: ወጠፈሩኒ: እሳት: ዘይነድድ።
18. ወነጸርኩ: ወርኢኩ: ውስቴቱ: መንበረ:[49] ልዑል፤[50] ወ*ራእዩ:[51] ከመ: አስሐትያ: ወክበቡ: ከመ: ፀሐይ: ዘያበርህ: ወቃለ: ኪሩቤን።[52] 19. ወእምታሕተ:[53] መንበሩ:[54] ይወፅእ:[55]

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[1] *q* reads መናፍስት: በረድ: [2] *q*, *l* read ያስ″. [3] *m t u*, *β–a* = κατεσπούδαζον or ἔπαιρον. G has ἐπῆραν. *g*, *a* read ያጌ″. *q* አጌ″. [4] *a* = καὶ ἀνήνεγκάν με, and should be restored after ሳዕለ: *β* reads ወነሥ″. [5] *u* adds አመ: [6] *g* reads እቅርብ: [7] *a–q*. *q*, *β* read በእብነ: [8] *β*. *g* reads ያአውዶ: *m t* የዓውዶ: *q u* የአውዶ: [9] *q* reads ወጠኑ: [10] *a b c d e*. *g*, *t*[2] *f h k l n*, *a*, *b* read ያፍርሃኒ: *m* ያፈርሀኒ: *q* ያፍርሁኒ: *t*[1] ያፈርሃኒ: *u* አፍረሀኒ: [11] *g q t*. *m u* read ዐቢይ: [12] *q* trans. after በረድ: [13] *q*, *n* read በእብነ: [14] *m* reads ባሕርይ: [15] *a f h k* read አረፍቱ: (″ት: *f k*) ውእቱ: [16] *a*. *a b* read ሳሌዳ: *c d e f h k l n o*, *a*, *b* ሰሌዳ: [17] *g* reads ዘአምእብነ: [18] *m t*, *β–c*. *g* omits. *q u* read ምድረ: *c* በምድሩ: [19] *u* reads መብረቅ: [20] *b c u* read ወበ. [21] *m q t*. *g u*, *β* read ″ቤል: [22] *a–g*, *n*. *g* reads አረፍት: *β–n* አረፍቱ: [23] *e* reads ይነድድ: [24] Superscription to verss. 13 sqq. in *g* ኀበ: ርእየ: መንበረ: ልዑል: [25] *t*, *β*. *g m u* read ሞቁ: *q* ምዉቅ: [26] *g q u*. *m* reads ምንት: *t*, *a c d h k o*, *b* ምንተኒ: *b e f l n*, *a* ምንተኒ: [27] *g q*. *m t u*, *β–n* read ፍግዓ: *n* ተድሰ: ወፍግዓ: [28] *n* omits. *t*, *β–n* prefix ወ against *a–t*. [29] *g m u*. *q t*, *β* read ወ(*t*, *β* omit)አልቦ: [30] *a b*, *a* read ውስቴታ: [31] *m* prefixes ወ. [32] *g*. Other MSS. give the usual form አኀዝኒ: [33] *q* omits. [34] *g m* omit. [35] *g* reads ወካልእ: ወ. [36] *u* reads ወ. [37] *g m t*. *q u*, *l* read ዝንቱ: *β–l* ዝኩ: [38] *g m u*. *q t*[1] read ሥሣታ: *t*[2], *β* ሥሣቱ: [39] *g t u*, *β–l n*, *b*. *m q* read ርሕውት: *l n* ርኁው: *b* ርኁቅ: [40] *q*, *t*[2] *β*. *g m t*[1] *u* omit. [41] *g m u*. *q t*, *β* read ልሳኒ: [42] *m q*, *β–a k n*. *g t u*, *a k n* read ወ. [43] *q*, *e n o* (*v*). *g t u*, *β–e n o* read ወዕበይ: *m* ዓቢይ: [44] *g t*, *a b c d e k l n*, *a*, *b*. *m* reads ዜነወት″. *q* ዜንዎት″. *ú* ዜንወት″. *f o* ዜንወተ″. *h* ዜንዎትሙ: [45] *e* trans. these two words. [46] *m*, *n* read

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με καὶ ἐπῆράν[1] με ἄνω[2] καὶ εἰσήνεγκάν με εἰς τὸν οὐρανόν. 9. καὶ εἰσῆλθον μέχρις ἤγγισα τείχους οἰκοδομῆς[3] ἐν λίθοις χαλάζης καὶ γλώσσαις[4] πυρὸς κύκλῳ αὐτῶν· καὶ ἤρξαντο ἐκφοβεῖν με. 10. Καὶ εἰσῆλθον εἰς τὰς γλώσσας τοῦ πυρός, καὶ ἤγγισα εἰς οἶκον μέγαν οἰκοδομημένον ἐν *λίθοις χαλάζης[5], καὶ οἱ τοῖχοι τοῦ οἴκου ὡς λιθόπλακες, καὶ πᾶσαι ἦσαν ἐκ χιόνος[6], καὶ ἐδάφη χιονικά, 11. καὶ αἱ στέγαι ὡς διαδρομαὶ ἀστέρων καὶ ἀστραπαί, καὶ μεταξὺ αὐτῶν χερουβὶν πύρινα, καὶ οὐρανὸς αὐτῶν ὕδωρ, 12. καὶ πῦρ φλεγόμενον κύκλῳ τῶν τοίχων, καὶ θύραι πυρὶ καιόμεναι. 13. εἰσῆλθον[7] εἰς τὸν οἶκον ἐκεῖνον, θερμὸν[7] ὡς πῦρ καὶ ψυχρὸν ὡς χιών, καὶ πᾶσα τροφὴ[8] ζωῆς οὐκ ἦν ἐν αὐτῷ· φόβος με ἐκάλυψεν καὶ τρόμος με ἔλαβεν. 14. καὶ ἤμην σειόμενος καὶ τρέμων, καὶ ἔπεσον *ἐπὶ πρόσωπόν μου καὶ[9] ἐθεώρουν ἐν τῇ ὁράσει ⌜μου⌝, 15. καὶ ἰδοὺ *ἄλλην θύραν ἀνεῳγμένην κατέναντί μου, καὶ ὁ οἶκος μείζων τούτου, καὶ ὅλος[10] οἰκοδομημένος ἐν γλώσσαις πυρός, 16. καὶ ὅλος διαφέρων ἐν δόξῃ καὶ ἐν τιμῇ καὶ ἐν μεγαλοσύνῃ, ὥστε μὴ δύνασθαί με ἐξειπεῖν ὑμῖν περὶ τῆς δόξης καὶ περὶ τῆς μεγαλοσύνης αὐτοῦ. 17. τὸ[11] ἔδαφος αὐτοῦ ἦν πυρός, τὸ δὲ ἀνώτερον αὐτοῦ ἦσαν ἀστραπαὶ καὶ διαδρομαὶ ἀστέρων, καὶ ἡ στέγη αὐτοῦ ἦν πῦρ φλέγον. 18. Ἐθεώρουν δὲ καὶ εἶδον[12] θρόνον ὑψηλόν[13], καὶ τὸ εἶδος αὐτοῦ ὡσεὶ κρυστάλλινον, καὶ *τροχὸς ὡς ἡλίου λάμποντος[14] καὶ †ὅρος†[15] χερουβίν. 19. καὶ ὑποκάτω τοῦ θρόνου ἐξεπορεύοντο ποταμοὶ πυρὸς

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meaning, i. e. 'to cause to fly.' The same wrong meaning is attached to *ἐξεπέτασε* by the Ethiopic translator of Prov. xiii. 16. On the whole I am inclined to regard *ἐξεπέτασαν* here as a corruption of *ἐξεπέρασαν*, as Lods suggests. The idea seems to be derived from Num. xi. 31 *πνεῦμα ἐξῆλθεν παρὰ κυρίου καὶ ἐξεπέρασεν ὀρτυγομήτραν.*

[1] E = *κατεσπούδαζον*, or possibly *ἔπαιρον*. [2] E wrongly trans. into next clause. [3] E = *οἰκοδομημένου*. [4] MS. *γλωσσης*. [5] = אַבְנֵי בָרָד (Isa. xxx. 30). [6] E = *ἐν λίθοις τοῖς ἐκ χιόνος*. [7] E prefixes *καί*. [8] E = *τρυφή*. These words are frequently confused: cf. Gen. xlix. 20. It is difficult to decide which is original. *τροφή* may be right. On the other hand *τρυφή* is used of Sheol in Sir. xiv. 16 *οὐκ ἔστιν ἐν ᾅδου ζητῆσαι τρυφήν* (בשאול לבקש תענוג). Cf. also Erubin 54ᵃ. [9] Added from E. [10] Seems corrupt. E which gives good sense = *ἄλλος οἶκος μείζων τούτου καὶ ὅλη ἡ θύρα αὐτοῦ ἀνεῳγμένη κατέναντί μου καί*. G$^{g}$ appears to be a dislocated form of E. [11] E = *καὶ τό*. [12] E adds *ἐν αὐτῷ*. [13] *g m q* of E = *ὑψηλοῦ*. [14] E = *τροχὸς αὐτοῦ ὡς ἥλιος λάμπων*. The expression goes back to Dan. vii. 9 גַּלְגֹּלוֹהִי נור דָּלֵק = *τροχοὶ αὐτοῦ πῦρ καιόμενον*. The text of E is preferable as to sense. [15] Corrupt for *ὅρασις*. E seems to have had *oros* before it and emended it into *ὀπός* (from ὄψ) 'the voice.'

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**ወምድርስ:** [47] *a*. *β* omits. [48] *a–q(v)*. *q*, *β* read **መብረቅ:** [49] *q*² reads **መንበር:** [50] *t u*, *β*. *g m q* read **ልዑል:** [51] *f* reads **ራእይ:** [52] *m q t u*. *g*, *β* read **"ቤል:** [53] *a*, *o ḃ*. *β–o ḃ* read **ወእመትሕት:** [54] *q* reads **መንበር:** The suffix in **"በሩ:** = the Greek art. *β* adds **ዐቢይ:** [55] *m q t u*, *β–f l*. *g* reads **ይወፅኡ:** (sic) *f l* **ይወፅኡ:**

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አፍላገ:[1] እሳት: ዘይነድድ: ወአይክል:[2] ርእየ::[3] 20. ወ*ዓቢይ:[4] ስብሐት: ይነብር: ላዕሌሁ: ወዓጽፉሰ: ዘይበርህ: እምፀሐይ: ወይጸንዱ: እም*ዙሉ:[5] በረድ:: 21. ወአይክል:[6] *ወአ[7]መኑሂ:[8] እመላእክት:[9] በዊአ፤ ወርእየ:[10] ገጹ:[11] *ለክቡር: ወስቡሕ:[12] ወአይክል:[13] ወአ[14]መኑሂ: ዘሥጋ: ይርአይ: ኪያሁ:: 22. እሳት:[15] ዘይነድድ: በአውዱ:[16] ወ*እሳት: ዓቢይ:[17] ይቀውም:[18] ቅድሜሁ: ወአልቦ: ዘይቀርብ: ኀቤሁ: እምእሰ: አውዱ: ትእልፊት:[19] ተእልፊት:[20] ቅድሜሁ: †ወውእቱ: ኢይፈቅድ: ወውእቱሰ: ምክር†::[21] 23. *ወቅድሳት: ቅዱሳን:[22] እሰ: ይቀርቡ: ኀቤሁ: ኢይርኀቁ: ሌሊት:[23] ወኢየአትቱ:[24] እምኔሁ:: 24. ወአነ: ሀለውኩ: እስከ: ዝንቱ: ደቡ: ገጸየ: †ግልባቤ†:[25] እንዘ: እርዕድ:[26] ወእግዚእ: በአፉሁ:[27] ጸውዐኒ: ወይቤለኒ: ቅረብ: ዝየ: ሄኖክ: ወለቃልየ: †ቅዱስ::†[28] 25. .... ወአንሥአኒ: ወአቅረበኒ: እስከ:[29] ኆኅት፤ ወአንሰ: ገጸየ: ታሕት: †እኔጽር::†[30] XV. ወአውሥአኒ:[31] ወይቤለኒ: ወለቃሉ:[32] ሰማዕኩ:[33] ኢትፍራህ:[34] ሄኖክ: ብእሲ: ጻድቅ: ወጸሓፌ: ጽድቅ፤ ቅረብ: ዝየ:[35] ወስማዕ: ቃልየ:: 2. ወሖር:[36] በሎሙ: *ለትጉሃነ: ሰማይ:[37] እለ: ፈነዉክ:[38] ትስእል: በእንቲአሆሙ: አንትሙ: መፍትው: ትስእሉ: በእንተ: ሰብእ: ወአኮ:[39] ሰብእ: በእንቲአክሙ:: 3. በእንተ: ምንት: ኃደግሙ: ሰማየ: *ልዑለ: ወቅዱሰ:[40] ዘለዓለም: ወ[41]ምስለ: አንስት: ሰከብክሙ: ወምስለ:

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[1] *g* reads **አግላገ:** [2] *t*[2]. All other MSS. "**ይክሉ:** [3] *g m*, *t*[2] *a k*. *q*, *β–a k y* read **ርእዮት:** *t*[1] *u* **ርእየ:** *y* **ርእየታ:** [4] *a*, *y*. *t*[2] *β–y* read **ዐቢየ:** [5] *l n* omit. [6] *t*, *β*. *g m q u* read "**ይክሉ:** [7] *t*[2], *l y* ,*a* omit. [8] *d* omits next seven words through hmt. [9] *t*[2], *β–y*. *a*, *y* read **መሳ".** [10] *g q t*, *n*. *u* reads **ርኢየ:** *m*, *β–n* **ራእየ:** [11] *q* reads **ገጸ:** [12] Probably corrupt for **በክብር: ወስብሐት:** as in G. [13] *t*, *c y*. *g m u* read **ወአይክሉ:** *q*, *β–c y* **ኢይክል:** [14] *b c y* ,*a* omit. [15] *a* (save that *u* reads in acc.), *a k o y*. So *n*, but prefixes **ወ**. *β–a k n o y* read **እሳት: እሳት:** [16] *t* reads **በአውደ:** [17] *b* trans. [18] *u* prefixes **ዘ**. *b* adds **ወእሳት:** [19] *q* reads **አእላፍ: ወ**. [20] *g m q*, *β–e o*. *t u*, *e o* (*v*) read **አእላፋት:** [21] So *g q u* save that *q u* add **ሰ** at end of **ወውእቱ:** and *q* reads **ምክረ:** This may be simply a corruption of **ወውእቱሰ: ኢይፈቅድ: ምክረ:** of *m t*, *β* (save that *m h* read **ምክር:**), which, if we emend **ምክረ:** into **መካሬ:** = Sir. xlii. 21 *οὐδὲ προσεδεήθη οὐδενὸς συμβούλου* = לא צריך לכל מבין. It is probable that E and G (= *καὶ πᾶς λόγος αὐτοῦ ἔργον*) are both defective and complementary. At all events both clauses seem to have been before the author of Secrets of Enoch, xxxiii. 3 'My wisdom is my counsellor, and my word is reality.' [22] *g u*. *m q* (*t*[1]?), *f* ,*a* read **ቅድስት: ቅዱ".** *t*[2], *β* **ቅድስት: ወቅዱሳን:** [23] *t*[2], *β–e n* add **ወኢ(ወ *f h k l* ,*a* ,*b*)መዓልት:** *e n* read **መዓልት: ወሌ".** [24] *g*. *m t*, *β* read **ወኢይትአትቱ:** *q* "**ይትአቱ:** *u* "**ያሐትቱ:** [25] = *περίβλημα*. *n* reads **ግልባቤየ:** But the text is corrupt for **ግልቡብ:** = *περιβεβλημένος*. The question then arises which is right, G or E? The former seems right: cf. Dan. viii. 17 *ἐθαμβήθην καὶ πίπτω ἐπὶ πρόσωπόν μου* (Theod.). The same clauses are found in the Secrets of Enoch, xxi. 3 'I was afraid and fell on my face.' Lods well compares Luke xxiv. 5. [26] *h* reads **እርእድ: ወእግዕር:** *o* (*v*) add **ወእግዕር:** after **እርዕድ:** [27] ,*b* omits. [28] = *ἅγιον* corrupt (?) for *ἄκουσον* as in G. Here E is

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φλεγόμενοι[1], καὶ οὐκ ἐδυνάσθην ἰδεῖν. 20. καὶ ἡ δόξα ἡ μεγάλη ἐκάθητο ἐπ' αὐτῷ· τὸ περιβόλαιον αὐτοῦ [ὡς εἶδος][2] ἡλίου λαμπρότερον καὶ λευκότερον πάσης χιόνος. 21. καὶ οὐκ ἐδύνατο πᾶς ἄγγελος παρελθεῖν ⌜εἰς τὸν οἶκον τοῦτον⌝ καὶ ἰδεῖν τὸ πρόσωπον αὐτοῦ *διὰ τὸ ἔντιμον καὶ ἔνδοξον[3], καὶ οὐκ ἐδύνατο πᾶσα σὰρξ ἰδεῖν αὐτόν. 22. τὸ πῦρ φλεγόμενον κύκλῳ· καὶ πῦρ μέγα παρειστήκει αὐτῷ, καὶ οὐδεὶς ἐγγίζει αὐτῷ (τῶν)[4] κύκλῳ, μυρίαι μυριάδες ἑστήκασιν ἐνώπιον αὐτοῦ, *καὶ πᾶς λόγος αὐτοῦ ἔργον[5]. 23. καὶ οἱ ἅγιοι τῶν ἀγγέλων[6] οἱ ἐγγίζοντες αὐτῷ οὐκ ἀποχωροῦσιν νυκτὸς οὔτε ἀφίστανται αὐτοῦ. 24. Κἀγὼ ἤμην ἕως τούτου ἐπὶ πρόσωπόν μου βεβλημένος[7] καὶ τρέμων, καὶ ὁ κύριος τῷ στόματι αὐτοῦ ἐκάλεσέν με καὶ εἶπέν μοι Πρόσελθε ὧδε, Ἐνώχ, καὶ τὸν λόγον μου ἄκουσον[8]. 25. ⌜καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με⌝ καὶ ἔστησέν με, καὶ προσήγαγέν με μέχρι τῆς θύρας· ἐγὼ δὲ τὸ πρόσωπόν μου κάτω ἔκυφον.

XV. Καὶ ἀποκριθεὶς εἶπέν μοι [Ὁ ἄνθρωπος ὁ ἀληθινός, ἄνθρωπος τῆς ἀληθείας ὁ γραμματεύς][9] καὶ τῆς φωνῆς αὐτοῦ ἤκουσα· μὴ φοβηθῇς, Ἐνώχ, ἄνθρωπος ἀληθινὸς καὶ γραμματεὺς τῆς ἀληθείας· πρόσελθε ὧδε, καὶ τῆς φωνῆς μου ἄκουσον. 2. πορεύθητι[10] καὶ[10] εἰπὲ[11] τοῖς πέμψασίν σε .... Ἐρωτῆσαι[12] ὑμᾶς ἔδει περὶ τῶν ἀνθρώπων, καὶ μὴ τοὺς ἀνθρώπους περὶ ὑμῶν. 3. διὰ τί ἀπελίπετε τὸν οὐρανὸν τὸν ὑψηλὸν τὸν ἅγιον τοῦ αἰῶνος, καὶ μετὰ τῶν γυναικῶν

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[1] Better read φλεγομένου with E: cf. Dan. vii. 10. [2] Bracketed as an interpolation. [3] See note 12, p. 40. [4] τῶν supplied from E. So Diels and Flemming. κύκλῳ cannot be connected with the next clause owing to the words ἐνώπιον αὐτοῦ. [5] See Slav. En. xxxiii. 4; Ps. cxv. 3. E = οὐδὲ προσδεῖται οὐδεμιᾶς συμβουλῆς. It is probable that this clause, or some equivalent, is lost in G. See note 21, p. 40. [6] E = ἁγίων. [7] E = περίβλημα which is corrupt. Enoch is prostrate on his face: see note 25, p. 40. [8] E = ἅγιον corrupt. [9] Bracketed as an interpolation. They occur in their correct form and place two lines later. If they are in any sense authentic the second ἄνθρωπος must be regarded as an intrusion. [10] E trans. [11] E adds τοῖς ἐγρηγόροις τοῦ οὐρανοῦ. [12] Add with E the following words lost through hmt.: ἐρωτῆσαι περὶ αὐτῶν.

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defective. G supplies the lacuna καὶ προσελθών μοι εἷς τῶν ἁγίων ἤγειρέν με. [29] *u* reads **ገበ:** [30] Untranslatable: corrupt possibly for **ሓጸገ:** = G ἔκυφον. [31] *u* reads **ወሸገ".** [32] Em. with G καὶ τῆς φωνῆς αὐτοῦ from **በቃሉ:** [33] *g m q*. *u* omits. *t*, β read **ስማዕ:** [34] *a e* prefix **ወ**. [35] *d* reads **በዝየ:** [36] *g q u*. *m t*, β read **ወሐር:** [37] G omits. [38] *g t u*, β–*h*. *m* reads **ፈሐወክ:** *q* **ትፈኖክ:** *h ,a* **ፈሐውክ:** [39] *q t u*, *a d e k l n p*[1]. *g m*, *b c f h o p*[2] *,a ,b* read **ኦኮ:** [40] *q* reads **ልዑል: ወቅዱስ:** [41] *m* omits.



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*አዋልዶ: ሰብእ:[1] ረኩስክሙ: ወከማእክሙ: ለክሙ: እንስተ: ወ[2]ከመ: ውሉደ: ምድር: ገበርክሙ: ወ[3]ወሊድክሙ: ውሉደ:[4] ረዓይተ::[5] 4. ወእንትሙሰ: *ቅዱሳን: መንፈሳዊያን:[6] ሕያዋን:[7] ሕይወት:[8] ዘለ[9]ዓለም: †በደበ:†[10] እንስተ: ረኩስክሙ: ወበ*ደመ: ሥጋ:[11] አውለድክሙ: ወ†በደመ:†[12] ሰብእ: ፈተውክሙ: ወገበርክሙ: ከመ: እሙንቱ: ይገብሩ:[13] ሥጋ:[14] ወደመ:[15] እሉ:[16] እሙንቱ: *ይመውቱ: ወ[1]ይትሐጕሱ::[17] 5. በእንተዝ:[18] ወሀብክዎሙ:[19] እንስቲያ:[20] ከመ: ይዝርኡ: ላዕሌሆን: ወይትወለዱ:[21] ውሉደ:[22] በላዕሌሆን: *ከመ: ከማሁ:[23] ኢይንትግ:[24] ግብር: †በላዕሌሆን:[25]† በደበ: ምድር:: 6. ወእንትሙሰ: ቀዳሚ:[26] ኮንክሙ: መንፈሳዊያነ:[27] ሕያዋን:[28] ሕይወት:[29] ዘለዓለም: ዘ[30]ኢይመውት: ለ[31]ዅሉ: ትውልደ:[32] ዓለም:: 7. ወበእንተዝ:[33] ኢ[4]ረሰይኩ: ለክሙ: እንስቲያ:[34] እስመ: መንፈሳዊያነ:[35] ሰማይ:[36] *ውስተ: ሰማይ:[4] መሓድሪሆሙ::[37] 8. ወይእዜኒ: ረዓይት: *እሉ: ተወልዱ:[38] እመናፍስት:[39] ወ[40]ሥጋ: መንፈሳት:[41] እኩያነ:[42] ይሰመይ:[43] በደበ: ምድር: ወ[44]ውስተ: ምድር:[45] ይከውን: መሓድሪሆሙ::[46] 9. ወ*ነፍሳት:[47] እኩያን: ወጽኡ:[48] እምሥጋሆሙ: እስመ: †እመልዕልት:[49] ተፈጥሩ: (ወ)[50]እምቅዱሳን: ትጉሃን: ኮኑ:[51] ቀዳሚቶሙ:[52] ወ[53]ቀዳሚ:[54] መሰረት:[55] *መንፈሰ: እኩየ:[56]

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[1] *a* reads **አዋልዶ:** [2] *q*, *dy* omit. [3] *u* omits. [4] *q* omits. [5] *u* reads **ረዐይቶ:** *t*[2] **ረዓይት:** [6] *g m u*. So *t* save that for **"ዊያን:** it reads **"ውያን:** *q* reads **"ዊያን: ቅዱሳን:** *β* **"ውያን: ቅዱ".** [7] *t*, *a* (*v*)*y* read **ሕያዋን:** [8] *g* reads **ሕይወተ:** [9] *g* reads **H.** [10] Corrupt for **በደመ:** G *ἐν τῷ αἵματι.* [11] *d* reads **ደሙ:** [12] For the corruption underlying this phrase see note 4, p. 43. [13] *q* reads **ይግበሩ:** ,*a* omits together with next four words. [14] *m* prefixes **H.** [15] *β*. *a* reads **ደም:** [16] *q*, *h* read **እሉ:** [17] *a–t*, *h*. *t*, *β–h* read **ይትኃ".** [18] *a–q u*. *u*, *t*[2] *β* prefix **ወ.** *q* reads **በእንተ: H.** [19] *q* reads **ወሀብክምዎሙ:** [20] *g*. Other MSS. read **እንስትያ:** [21] *t*, *β*. *g m q u* read **ይትወሊድ:** For this rare active use of this verb see Gen. xxx. 3. [22] *g q u*. *m t*, *β* read **ውሉድ:** [23] *q* omits, together with next three words. *m* omits next five words. [24] *g t*[2]. So *t*[1] save that it prefixes **ወ,** and *u* save that for **ይንትግ:** it reads **ይንትግ:** *β* reads **ይትገበር:** [25] *g t u*. Other MSS. omit. May be corrupt for **ዅሉ: ሎሙ:** = *πᾶν αὐτοῖς* as Flemming suggests. [26] *u* reads **ቀዳሜ:** *y* trans. after **ኮን".** [27] *g m*. *q u* read **"ዊያን:** *t*, *β* read **"ውያነ:** [28] *m* omits. [29] *g* reads **ሕይወተ:** [30] *m* reads **ወ.** [31] *b h o x* ,*b* read **በ.** [32] *q* reads **ትውልድ: ዘለ.** [33] *g m t u*, *a d e*. *q*, *f h k l n o p* (*v*)*y* ,*a*,*b* read **በእንተዝ:** *b c* (*w*)*x* **ወ**(*x* omits)**በእንተ: ዝንቱ:** [34] *g m*, *a d e k*. *q t u*, *b c f h l n o x* ,*a*,*b* read **እንስትያ:** [35] *a–q*. *q* reads **መንፈሳዊያን:** *β–y* **"ውያንሰ:** (*y*) **ለመን"** [36] *a*. *β* omits. [37] *g q t*[1] *u*. *m*, *t*[2] *β* read **ማኅደሪሆሙ:** [38] *x* omits. [39] Em. from *q* **እመናፍስት:** *g* reads **እምነፍሳተ:** Other MSS. **እምነፍስት:** [40] *q t*[1], *x* omit. [41] *g*. *m t u*, *β* read **መናፍስት:** *q* **ወመናፍስት:** [42] *t*[2], *β*. *g m q t*[1] *u* read **እኩያን:** *o*,*b* add **ርኩሳነ: ወ** before **እኩያነ:** [43] *g u*. Other MSS. read **ይሰመዩ:** *x* trans. before **መን".** [44] *d* reads **ወበ.** [45] *m* reads **ምድሪሆሙ:** [46] *g q u*. *m t*, *β* read **ማኅደሪሆሙ:** [47] *t*, *β–d n o y* ,*a*. *g m u*, *d n o y* ,*a* read **ነፍሳተ:** *q* **ነፍስተ:** [48] ,*a* prefixes **ወ.** *u*, *n* add **እመንድሪሆሙ: ወ,** but *n* obelizes. [49] = *ἀπὸ τῶν ἀνωτέρων* where *ἀνωτέρων* is corrupt for *ἀνθρώπων* as in Gᵍ. *q* reads **እምዕለተ:** [50] Added with G. [51] *f* reads **ኮነ:** [52] *q* prefixes **እም.** *n* reads **እምቀደምቶሙ:** [53] *m* adds **ከመ: ቀዳሚ:** [54] *u* reads **ቀዳሜ:** [55] *m u* read **መሠረት:** [56] *m*, *t*[2] *β–n o*,*b*. *g t*[1] read

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ἐκοιμήθητε καὶ μετὰ τῶν θυγατέρων τῶν ἀνθρώπων ἐμιάνθητε καὶ ἐλάβετε ἑαυτοῖς γυναῖκας ;[1] ὥσπερ υἱοὶ τῆς γῆς ἐποιήσατε καὶ ἐγεννήσατε ἑαυτοῖς [τέκνα][2] υἱοὺς γίγαντας. 4. καὶ ὑμεῖς ἦτε ἅγιοι *καὶ πνεύμα(τα)[3] ζῶντα αἰώνια· ἐν τῷ αἵματι τῶν γυναικῶν ἐμιάνθητε, καὶ ἐν αἵματι σαρκὸς ἐγεννήσατε καὶ † ἐν αἵματι ἀνθρώπων ἐπεθυμήσατε[4], (καὶ ἐποιήσατε) καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα καὶ αἷμα, οἵτινες ἀποθνήσκουσιν καὶ ἀπόλλυνται. 5. διὰ τοῦτο ἔδωκα αὐτοῖς θηλείας, ἵνα σπερματίσουσιν[5] εἰς αὐτὰς καὶ τεκνώσουσιν ἐν αὐταῖς[6] τέκνα οὕτως, ἵνα μὴ ἐκλείπῃ[7] αὐτοῖς[8] πᾶν ἔργον ἐπὶ τῆς γῆς. 6. ὑμεῖς δὲ ὑπήρχετε πνεύμα(τα)[9] ζῶντα αἰώνια καὶ[10] οὐκ ἀποθνήσκοντα εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος. 7. καὶ διὰ τοῦτο οὐκ ἐποίησα ἐν ὑμῖν θηλείας· τὰ[11] πνεύμα(τα)[9] τοῦ οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν.

Gᵍ

8. καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ τῶν πνευμάτων καὶ σαρκὸς πνεύμα(τα) †ἰσχυρὰ†[12] (κληθήσονται)[13] ἐπὶ τῆς γῆς καὶ ἐν τῇ γῇ ἡ κατοίκησις αὐτῶν ἔσται. 9. πνεύμα(τα) πονηρὰ ἐξῆλθον ἀπὸ τοῦ σώματος αὐτῶν, διότι ἀπὸ τῶν †ἀνωτέρων†[14] ἐγένοντο, καὶ ἐκ τῶν ἁγίων ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν *καὶ ἀρχὴ θεμελίου[15]· *πνεύματα πονηρὰ

Gˢ

8. Καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ πνευμάτων καὶ σαρκὸς πνεύματα πονηρὰ ἐπὶ τῆς γῆς καλέσουσιν αὐτούς[16], ὅτι ἡ κατοίκησις αὐτῶν ἔσται ἐπὶ τῆς γῆς. 9. πνεύματα πονηρὰ ⌈ἔσονται, τὰ πνεύματα⌉ ἐξεληλυθότα ἀπὸ τοῦ σώματος ⌈τῆς σαρκὸς⌉ αὐτῶν, διότι ἀπὸ τῶν ἀνθρώπων ἐγένοντο, καὶ ἐκ τῶν ἁγίων τῶν ἐγρηγόρων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν καὶ ἀρχὴ θεμελίου· πνεύματα

[1] E adds καί. [2] Bracketed as a dittographic rendering. [3] E = πνευματικοί. [4] ἐπεθυμήσατε cannot be constructed with ἐν αἵματι ἀνθρώπων unless it represents some Semitic idiom as בְּ צָבָא. If it could, it would mean bloodthirstiness, an idea quite foreign to the context. The error appears to lie in ἐν αἵματι ἀνθρώπων. This = בדם נְשָׁא which may be corrupt (?) for כִּבְנֵי נָשָׁא = ὥσπερ υἱοὶ τῶν ἀνθρώπων. Cf. preceding verse ὥσπερ υἱοὶ τῆς γῆς ἐποιήσατε. Mr. Cowley suggests a confusion of אֱדָם 'blood,' and אָדָם 'man.' Next the object of ἐπεθυμήσατε may be σάρκα καὶ αἷμα. In that case they should be placed immediately after ἐπεθυμήσατε. But it is better to add καὶ ἐποιήσατε after ἐπεθυμήσατε with E. Thus the restored text = καὶ ὥσπερ υἱοὶ τῶν ἀνθρώπων ἐπεθυμήσατε, καὶ ἐποιήσατε καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα, κτλ. [5] MS. σπερματίζουσιν. [6] MS. αυτοις. [7] MS. εκλειπει. [8] E = ἐν αὐταῖς. [9] E = πνευματικά. [10] E = τά. [11] E prefixes διότι. [12] May be corrupt for σκληρά: see ver. 11. E Gˢ = πονηρά. [13] Added with E. Gˢ has καλέσουσιν αὐτούς. [14] So also E. Corrupt for ἀνθρώπων as in Gˢ. [15] The phrase is possibly a dittography. ἀρχὴ τῆς κτίσεως = ראש מולדת which could easily be corrupted into מוסדה ״ר = ἀρχὴ θεμελίου. In Aram. we may suppose ראש יַלְדוּתָא corrupted into יסודא ״ר. [16] See note 13 above.

**መንፈስ፡ እኩይ፡** *q* **መንፈስ፡ እኩይ፡** *u* **መንፈስ፡ እኩያን፡** *n* **መንፈስ፡ እኩያት፡** *o b* **መናፍስት፡ እኩያት፡** *q* omits next five words through hmt.

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ይከውኑ፡[1] በደቡ፡ ምድር፡ ወመንፈሰ፡[2] እኩያኑ፡[3] ይሰመይ።[4] [10. መንፈሳት፡[5] ሰማይ፡ *ውስት፡ ሰማይ፡[6] ይከውን፡[7] መኃድሪሆሙ፡[8] ወመንፈሳት፡[9] ምድር፡ ዘተወልዱ፡[10] በደቡ፡ ምድር፡ ውስተ፡ ምድር፡ መኃድሪሆሙ።[11]] 11. ወመንፈሰ፡ ረዐይት*ኒ፡[12] †ደመናት፡[13]† እሉ፡ ይገፍዑ፡ ወያማስኑ፡[14] ወይወድቁ፡ ወይትበአሱ፡[15] ወይደቅቁ፡[16] ደቡ፡ ምድር፡ ውኃዘኑ፡[17] ይገብሩ፡ ወአምንተኒ፡[18] ዘይበልዑ፡[19] እክለ፡[20] ወ[21]ይጸምኡ፡ ወ*ይትዐቀፉ።[22] 12. ወ[23]ይትነሥኡ፡ እሎንቱ፡[24] ነፍሳት፡[25] ደቡ፡ ውሉደ፡ ሰብእ፡ ወ*ደቡ፡[26] አንስት፡ እስመ፡ ወፅኡ፡[27] (እምኔሆመ።)[28] XVI. እመዋዕለ፡[29] ቀትል፡ ወሙስና፡ ወሞት፡[30] ረዓይትኒ፡[31] *እንተ፡ ኀቡ፡[32] ወፅኡ፡[33] መናፍስት፡[34] እምነፍሳት፡[35] ሥጋሆሙ፡[36] ለይኩን፡[37] ዘ*ያማስን፡[38] ዘእንበለ፡ ዝኔ፤ ከማሁ፡ ያማስኑ፡[39] እስከ፡ ዕለት፡ ትፍጻሜት፡[40] ዝኔ፡[41] ዐቢይ፡[42] አመ፡[43] ዓለም፡ ዐቢይ፡[44] ይትፈጸም፡[45] [እምትጉሃን፡

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[1] *g* reads ይኩኑ፡ [2] *a* reads ወመንፈስ፡ [3] *l*[2] *o* (*v*) ,*a*,*b*. All other MSS. read እኩያን፡ [4] *g q u*. *m t*, *β* read ይሰመዩ፡ [5] *g*. *m u* read መናፍስት፡ *q t*, *β* ወመና″. [6] *q* omits. [7] *m* reads ይከውኑ፡ and trans. before ውስት፡ [8] *g u*. *q* reads ማኅደሮሙ፡ Other MSS. ማኅደሪሆሙ፡ [9] *g t u*. Other MSS. read መናፍስት፡ [10] *a*. *β* reads እሉ፡ ተወልዱ፡ [11] *g u*. *m t*, *β* read ማኅደሪ″. *q* ″መንድሪ″. [12] *a*, *a k n o y*. *β*–*a k n o y* omit. [13] See note 3 on Greek text. *q* reads ወይመናትኒ፡ [14] *g q*. *m u* read ወይማ″. *t*, *β* ይማ″. *x* trans. this word and the next after ይትበ″ and adds ይጠፍኡ፡ in their place. [15] *a*–*q*, *β*–*a e*. *q*, *a e* read ወይትባ″. [16] *m t u*, *b h n x*. *g* reads ወይደቅቁ፡ *q* ይወድቁ፡ *β*–*b h n x* ወያደቅቁ፡ [17] = *τρόμους*. See note 5, p. 45. [18] *m*, *a d y* read ″ምንትኒ፡ *u* ″ምንት፡ [19] *m t u*, *β*. *g q* read ዘይበልዕ፡ [20] *m* prefixes ወአ.. *u* reads እሉ፡ [21] *m*, *b y x*. All other MSS. read ወአ, but G *καὶ διψῶντα* supports our text. [22] = *προσκόπτοντα*. Em. by Dillmann from ኢይትዓወቅ፡ of *a*–*q u*, *β*–*o*. *q* reads ኢይትዓወቅ፡ *u*, *o* read ኢይትዐወቁ፡ [23] *m t u*. *g q*, *t*[2] *β* read ወአ.. [24] *g m q*, *β*. *t* reads እሳንቱ፡ *u* እሎንቱ፡ [25] *m t*, *β*. *g u* read ነፍሳት፡ *q* ነፍስት፡ [26] *n* ,*a* omit. [27] *q*, *b c x* read መጽኡ፡ [28] Added in accordance with G. [29] Em. from *q* እመዋዕል፡ *a*–*q*, *β*–*l* read አመ፡ መዋዕለ፡ *l* በመዋ″. [30] *q* reads ወሞቱ፡ [31] *u* reads ረዐይታዊ፡ [32] = unde, a free rendering of *ἀφ' ὧν*. [33] *g u*. Other MSS. read ወፅኡ፡ [34] *g* (save that *g* puts in acc.) *m*, *e f o*[2] ,*a*,*b*. *q*, *y* read መንፈስ፡ *t u*, *β*–*e f o y* መንፈሳት፡ [35] Em. from እምነፍሳት፡ of *e n y*. *g* reads እምነፍስት፡ *m* omits. *q* reads እመናፍስት፡ ወ. *t* እመናፍስት፡ መናፍስት፡ እከይ፡ ይሰመዩ፡ *u* እም. *β*–*e n y* እምነፍስት፡ [36] *q* prefixes ዘ. [37] *u* reads ለእኩያን፡ [38] Em. from ይማስን፡ [39] Em. from ይማ″ of *a*–*u*, *β*. *u* reads ዘይማ″. [40] *q t u*, *β*–*b c d n*. *g n* read ትፍጻሜት፡ *m* ፍጻሜ፡ *b c d x* ,*a* read ዝኔ፡ [41] Restored in accordance with G. Observe the reading of *b c d x* ,*a* in last note, which supports this restoration. [42] *a*. *β* reads ዐባይ፡ [43] Em. from እም፡ [44] *m t u*, *β*–*n* ,*a*. *g q*, *n* ,*a* omit. [45] *q u* read ይትፈ″.

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[1] E = *πνεύματα πονηρὰ ἔσονται ἐπὶ τῆς γῆς καὶ πνεύματα πονηρὰ κληθήσεται.* [2] This verse is merely a repetition of phrases in verses 7, 8. G[8] rightly omits. [3] So also E = ענין. G[8] has *νεμόμενα*, which in the sense of 'laying waste' may = רעע which

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Gᵍ

κληθήσεται[1]. [10. πνεύμα(τα) οὐρανοῦ, ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν ἔσται· καὶ τὰ πνεύματα ἐπὶ τῆς γῆς τὰ γεννηθέντα, ἐπὶ τῆς γῆς ἡ κατοίκησις αὐτῶν ἔσται.[2]] 11. καὶ τὰ πνεύματα τῶν γιγάντων †νεφέλας†[3] ἀδικοῦντα, ἀφανίζοντα καὶ ἐνπίπτοντα καὶ συνπαλαίοντα καὶ συνρίπτοντα ἐπὶ τῆς γῆς [πνεύματα σκληρὰ γιγάντων][4] καὶ δρόμους[5] ποιοῦντα καὶ μηδὲν ἐσθίοντα, ⌜ἀλλ' ἀσιτοῦντα⌝[6] καὶ διψῶντα καὶ προσκόπτοντα[7]. 12. καὶ ἐξαναστήσει ταῦτα (τὰ) πνεύμα(τα)[8] εἰς τοὺς υἱοὺς τῶν ἀνθρώπων καὶ *τῶν γυναικῶν[9], ὅτι ἐξελήλυθασιν ⌜ἀπ' αὐτῶν⌝, XVI. ἀπὸ ἡμέρας σφαγῆς καὶ ἀπωλείας καὶ θανάτου[10], ἀφ' ὧν[11] τὰ πνεύματα ἐκπορευόμενα ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν ἔσται ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσιν μέχρις ἡμέρας τελειώσεως, *τῆς

Gˢ

πονηρὰ ἐπὶ τῆς γῆς ἔσονται[12]. 11. τὰ πνεύματα τῶν γιγάντων νεμόμενα, ἀδικοῦντα, ἀφανίζοντα, ἐμπίπτοντα καὶ συμπαλαίοντα καὶ ῥιπτοῦντα ἐπὶ τῆς γῆς καὶ δρόμους ποιοῦντα, καὶ μηδὲν ἐσθίοντα, ⌜ἀλλ' ἀσιτοῦντα⌝[13] ⌜καὶ φάσματα ποιοῦντα⌝[14] καὶ διψῶντα καὶ προσκόπτοντα. 12. καὶ ἐξαναστήσονται τὰ πνεύματα ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων καὶ *τῶν γυναικῶν[15], ὅτι ἐξ αὐτῶν ἐξεληλύθασι, XVI. καὶ ἀπὸ ἡμέρας ⌜καιροῦ⌝ σφαγῆς καὶ ἀπωλείας καὶ θανάτου ⌜τῶν γιγάντων⌝ [Ναφηλείμ, οἱ ἰσχυροὶ τῆς γῆς, οἱ μεγάλοι ὀνομαστοί][16] τὰ πνεύματα τὰ ἐκπορευόμενα ἀπὸ τῆς ψυχῆς αὐτῶν, ⌜ὡς ἐκ⌝ τῆς σαρκὸς ἔσονται ἀφανίζοντα χωρὶς κρίσεως· οὕτως ἀφανίσουσι μέχρις ἡμέρας τῆς τελειώσεως, ἕως τῆς κρίσεως

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was corrupted into עננין. Or *νεμόμενα* may in the sense of 'pasturing' be a rendering of רעין, which being a corruption of רעעין (so Beer) was itself corrupted into עננין = *νεφέλας*. Bouriant followed by Flemming takes *νεφέλας* to be a corruption of *Ναφηλείμ*. But *νεμόμενα* is against this. [4] A gloss. Gˢ E omit. [5] E = *τρόμους*. [6] So also Gˢ: E omits. It may be a doublet of *μηδὲν ἐσθίοντα*. If it belongs to the original text it may be a mis-rendering of רעב = 'to hunger,' and should be replaced by *πεινῶντα*, or better *λιμώττοντα*. *ἀσιτεῖν* in the sense of an involuntary fast would be unusual. Beer quotes Wellhausen, *Reste Arab. Heidenthums*², 149 sq., to the effect that the Jinns suffer from a devouring hunger and yet cannot eat. [7] E corrupt = *ἀόρατα*. See p. 44, note 22. [8] MS. wrongly trans. before *καὶ ἐξαναστήσει*. [9] E = *εἰς τὰς γυναῖκας*. [10] Add *τῶν γιγάντων* with Gˢ E. It is required by *ἀφ' ὧν*. [11] *ἀφ' ὧν* must be taken with *ἐκ τῆς ψυχῆς τῆς σαρκὸς αὐτῶν*. It is the Semitic idiom מנפש דִּי בסרהון = 'from the souls of whose flesh.' [12] Add with Gᵍ E *πνεύματα πονηρὰ κληθήσεται*. See note 1. [13] See note 6 above. [14] These words though not found in Gᵍ or E may be genuine as Lods recognized. [15] See note 9 above. [16] A gloss from Gen. vi. 4? *ναφηλείμ* is a transliteration of נפלים, and thus a doublet of *γιγάντων* going before: see Gen. vi. 4. *οἱ ἰσχυροὶ τῆς γῆς* is an expanded rendering of הגברים and *οἱ μεγ. ὀνομαστοί* of אנשי השם in the same verse.

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ወረሲዓን:][1] *ዙሉ: ይትፈጸም::[2] 2. ወይእዜኒ: ለትጉሃን: እሰ: ፈነዉክ:[3] ትስእል: በእንቲአሆሙ: እሰ: ቀዲሙ:[4] በሰማይ: ሀለዉ:: 3. [ወይእዜኒ:][5] አንትሙ:[6] በሰማይ: ሀለውክሙ: ወ*(ዙሉ:)[7] ኀቡኣት: ዓይ: ኢ*ተከሥት:[8] ለክሙ: ወምሉናን:[9] ምሥጢረ:[10] አእመርክሙ: ወዘንተ: ዜነውክሙ: ለአንስት: በጽንዐ: ልብክሙ: ወበዝንቱ:[11] ምሥጢር: ያበዝኃ:[12] አንስት:[13] ወሰብእ: እኪይት:[14] በደቡ: ምድር[15]:: 4. በሎሙ: እንክሰ: አልብክሙ: ሰላመ::[16] XVII. ወነሥኡ:[17] ውስተ: አሐዱ:[18] መካን: ኀቡ: እሰ:[19] ሀለዉ: ህየ: ከመ: እሳት: ዘ[20]ይነድድ: ወሶቡ: ይፈቅዱ: ያስተርእዩ: ከመ: ሰብእ:: 2. ወ[21]ወሰዱኒ:[22] ውስተ: መካን: ዘዐውሎ: ወውስተ:[23] ደብር: ዘከተማ: ርእሱ: ይበጽሕ: እስከ:[24] ሰማይ::[25] 3. ወርኢኩ: መካናተ:[26] ብርሃናት:[27] ወነጐድጓድ: ውስተ:[28] *አጽናፍ: ኀቡ: ዕመቃ:[29] ኀቡ:[30] ቀሥተ: እሳት: ወ[31]ሐጽ: ወ[32]ምጕንጻቲሆሙ:[33] ወሰይፈ: እሳት: ወመባርቅት: ዙሉ::[34] 4. ወነሥኡኒ:[35] እስከ: ማያት:[36] ሕያዋን:[37] [ዘይትናገር:][38] ወእስክ: እሳተ: ዐረብ:[39] ዘውእቶ: ይእኅዝ: ዙሎ: ዕርበተ:[40] ፀሐይ:: 5. ወመፃእኩ:[41] *እስክ: ፈለገ:[42] እሳት: ዘይውሕዝ: እሳቲ: ከመ: ማይ: ወይትከዐው: ውስተ: ባሕር: ዐቢይ: መንገሰ:[43] ዐረብ::[39] 6. ወርኢኩ:[44] ዐበይተ: አፍላገ:[45] ወእስክ: ዐቢይ:[46] ጽልመት: በዳሕኩ: ወሖርኩ: ኀቡ: ዙሉ: ሥጋ:[47] (ኢ)[48]ያንሶሱ:: 7. ወርኢኩ: አድባረ:

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[1] An Ethiopic interpolation. *m, dy* omit **ወረሲ″**. [2] *g q t u* save that *q* reads **ዙሎ:** for **ዙሉ:** and *u* **ይትፈ″** for **ይትፈ″**. This clause is supported by G[8] *ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται*. *m*, *β* omit. Here *g* adds **እምትጉሃን: ወረሲዓን: ዙሉ: እምትጉሃን:** *q t* add only **እምትጉሃን:** [3] *u*, *β–k*[1] *o ḃ*, *k*[2]. *g m t*, *k*[1] *o ḃ* read **ፈነውክ:** *q* **ተፈነውክ:** [4] *q* reads **ቀዳሚ:** [5] An Ethiopic interpolation. [6] *β* adds **ሰ.** [7] I have here added **ዙሉ:** in accordance with G. [8] *a*, *n*. *β–n o* (*v*) read **ተከሥት:** *o* (*v*) *ḃ* **ተከሥታ:** [9] *g m*. *q* reads **″ምኑናት:** *t*, *β* **″ምኑ:** *u* **ምኑን:** [10] *q* reads **ምሥጢር:** [11] *t* reads **ወበእንተ: ዝ″**. *n* **ወበዝ**. [12] *β–a k y*. *g m t*, *a k y* read **ያበዝኅ:** *q* **ያበዝኑ:** *u* **ይበዝኅ:** [13] *g* reads **አንስት:** [14] *g*. *m t u*, *β* read **እኪት:** *q* **አኩያት:** [15] *o* omits. [16] *q*. Other MSS. read **ሰላም:** [17] *g* prefixes the superscription **ኀቡ: ርእየ: ማያተ: ሕያዋን:** [18] *q* adds **ቤት:** [19] *g m q*, *t*[2]. *t u*, *β* omit. [20] *m*, *β*. *m q t u* omit. [21] *u* omits. [22] *g*. All other MSS. read **ወሰደኒ:** [23] *q* reads **ወወሰደኒ:** [24] *g q*, *e f h l n o ḃ*. *m t u*, *a b c d k* read **ውስተ:** [25] *m* reads **ማይ:** [26] *m t u*, *β–n*. *g q* read **መናብርተ: n እስከ: መካናተ:** [27] *g* (but in acc.). *m q* read **ብርሃን:** *t u*, *β–n* **ብሩሃነ:** *n* **ብሩሃት:** *ḃ* **″ሃተ:** [28] *ḃ* reads **ይበጽሕ: እስከ:** [29] Possibly corrupt for **አጽናፈ: ዕመቃ: =** *τὰ ἄκρα βάθη*. While *g t* give **ዕመቃ:** *m u*, *β* read **ዕመቂ:** *q* **ዕመቅ:** [30] *a*, *a k*. *t*[2] *β–a k* omit. [31] *m t*, *β*. *g q u* omit. [32] *b ḃ* read **ወ(ḃ omits)ውስተ:** [33] *m t*, *β*. *g* reads **ምጕጻቲ″**. *q* **ምጕንጻ″**. *u* **ሞጸፍታቲ″**. [34] *q* reads **ወዙሎ:** *u* omits. [35] *q* reads **ወነሥአኒ:** [36] *m*. *g q t u* read **ማያተ:** *β* **ማየ:** [37] So in superscription in *g* and G. See note 17 above. All MSS. in text read **ሕይወት:** save *m* which gives **ሕይወተ:** [38] *a–q*. *q*, *β–n* read **ዘይትነ″**. *n* **ዘአይትነ″**. An Ethiopic gloss. [39] *g q u*, *l*. *m t*, *β–l* read **ዓረብ:** [40] *u* reads **ፀ**. [41] *l* reads **ወወጻ″** [42] *m* omits. [43] *g m q u*, *t*[2]

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Gg

κρίσεως[1] τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται[2].

Gs

τῆς μεγάλης, ἐν ᾗ ὁ αἰὼν ὁ μέγας τελεσθήσεται· ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται.

2. Καὶ νῦν ἐγρηγόροις τοῖς πέμψασίν σε ἐρωτῆσαι περὶ αὐτῶν, οἵτινες[3] ἐν οὐρανῷ ἦσαν 3. Ὑμεῖς ἐν τῷ οὐρανῷ ἦτε, καὶ πᾶν μυστήριον [ὃ][4] οὐκ ἀνεκαλύφθη ὑμῖν καὶ μυστήριον* τὸ ἐκ τοῦ θεοῦ γεγενημένον[5] ἔγνωτε, καὶ τοῦτο ἐμηνύσατε ταῖς γυναιξὶν ἐν ταῖς σκληροκαρδίαις ὑμῶν, καὶ ἐν τῷ μυστηρίῳ τούτῳ πληθύνουσιν αἱ θήλειαι καὶ οἱ ἄνθρωποι τὰ κακὰ ἐπὶ τῆς γῆς. 4. εἰπὸν οὖν αὐτοῖς[6] Οὐκ ἔστιν εἰρήνη.

XVII. Καὶ παραλαβόντες με εἴς τινα τόπον ⌜ἀπήγαγον⌝, ἐν ᾧ οἱ ὄντες ἐκεῖ γίνονται ὡς πῦρ φλέγον καί, ὅταν θέλωσιν, φαίνονται ὡσεὶ ἄνθρωποι. 2. Καὶ ἀπήγαγόν με εἰς ζοφώδη[7] τόπον καὶ εἰς ὄρος οὗ *ἡ κεφαλὴ[8] ἀφικνεῖτο εἰς τὸν οὐρανόν. 3. καὶ ἴδον τόπον τῶν φωστήρων ⌜καὶ τοὺς θησαυροὺς τῶν ἀστέρων⌝ καὶ τῶν βροντῶν, ⌜καὶ⌝ εἰς τὰ ἀεροβαθῆ[9], ὅπου τόξον πυρὸς καὶ τὰ βέλη καὶ αἱ θῆκαι αὐτῶν[10] καὶ αἱ ἀστρωπαὶ πᾶσαι. 4. Καὶ ἀπήγαγόν με μέχρι ὑδάτων ζώντων καὶ μέχρι πυρὸς δύσεως, ὅ ἐστιν καὶ παρέχον[11] πάσας τὰς δύσεις τοῦ ἡλίου. 5. καὶ ἤλθο[με]ν μέχρι ποταμοῦ πυρός, ἐν ᾧ κατατρέχει τὸ πῦρ ὡς ὕδωρ καὶ ῥέει εἰς θάλασσαν μεγάλην δύσεως. 6. ἴδον[12] τοὺς μεγάλους ποταμού(ς), καὶ μέχρι τοῦ μεγάλου ⌜ποταμοῦ καὶ μέχρι τοῦ μεγάλου⌝[13] σκότους κατήντησα, καὶ ἀπῆλθον ὅπου πᾶσα σὰρξ ⌜οὐ⌝ περιπατεῖ. 7. ἴδον τοὺς ἀνέμους τῶν γνόφων †[14] τοὺς χειμερινοὺς καὶ τὴν ἔκχυσιν* τῆς ἀβύσσου πάντων ὑδάτων[15].

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[1] E wrongly omits. [2] Add with Gs ἐφ' ἅπαξ ὁμοῦ τελεσθήσεται. E = ὅλως τελεσθήσεται. [3] E adds πρότερον. [4] Interpolated (?). E omits. [5] E = ἐξουθενημένον. [6] E adds ὑμῖν. [7] E = γνοφώδη taking γνόφος in the sense of 'whirlwind' or 'tempest,' as in Job xxvii. 20 (LXX). [8] E = ἡ κορυφὴ τῆς κεφαλῆς. [9] E seems corrupt, but may point back to ἄκρα βάθη. [10] E adds καὶ μάχαιραν πυρός. [11] E = παραδεχόμενον. I don't understand παρέχον in this clause. [12] E = καὶ ἴδον. [13] E omits through hmt. [14] E = τὰ ὄρη τῶν γνόφων—a phrase that is derived from Jer. xiii. 16 הרי נשף where the Targ. of Jon. has טורי קְבַל. In the original then we should have had טורי קבלא. In the text before the Greek translator טורי was corrupted into רוחי. Hence τοὺς ἀνέμους τῶν γνόφων. These mountains are probably those which the Babylonian Cosmogony represents as standing at the ends of the earth in the neighbourhood of the 'springs of the great deep,' which are referred to in the next line. These mountains may again be referred to in lxxvii. 4 where the mountains of the hoar frost are mentioned. [15] E = ὑδάτων τῆς ἀβύσσου πάσης.

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*a e k.* *t*, β–*a e k* read ⵀⵙⵣⵅ″. [44] *g t*, β add ⵔⵜⵒ; against *m q u*. [45] *b* reads ⴼⵍⵏⵅ; [46] *t* reads ⵖⵓⵒ; [47] *g m*. *q t u*, β read ⵀⵣⵛⵊ; [48] Inserted in accordance with G. *a* reads ⵀ.

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ቆባራት:[1] እለ: ክረምት: ወምክዐወ:[2] ማይ: ዘ[3]ሙሉ:[4] ቀላይ:: 8. ወርኢኩ: አፉሆሙ: ለሙሎሙ:[5] አፍላገ: ምድር: ወእሩሃ: ለቀላይ:: XVIII. ወርኢኩ: መዛግብተ: ሙሉ:[6] ነፋሳት: ወርኢኩ: ከመ: ቦሙ: አሰርገወ: ሙሎ: ፍጥረት: ወመሰረታቲሃ: ለምድር:: 2. ወርኢኩ: እብነ: ማእዘንት:[7] ምድር: ወርኢኩ: አርባዕተ: ነፋሳተ: እለ: ይጸውርዋ: ለምድር: ወጽንዐ:[8] ሰማይ:: 3. ወርኢኩ: ከመ: ነፋሳት: ይረብብዋ: ለልዕልና: ሰማይ:[9] ወእሙንቱ: ይቀውሙ: ማእከለ: ሰማይ: ወምድር፤ እሙንቱ:[10] ውእቶሙ: አዕማደ: ሰማይ:: 4. ወርኢኩ: ነፋሳተ: እለ: ይመይጥዋ:[11] ለሰማይ: ወእለ:[12] ያዐርቡ:[13] ለክበቡ:[14] ፀሐይ: ወሙሎ:[15] ከዋክብተ::[15] 5. ርኢኩ:[16] ዘ[17]ደቡ: ምድር: ነፋሳተ: ዘይጸውር:[18] †በደመናት፤[19] ርኢኩ:[20] ፍናወ: መላእክት፤ ርኢኩ:[21] ውስተ: ጽንፈ:[22] ምድር: ጽንዐ:[23] ዘ[24]ሰማይ: መልዕልተ::[25] 6. ወ*ሐለፍኩ:[26] መንገለ: አዜብ: (ወርኢኩ: መካነ:)[27] ዘ[28]ይነድድ: መዐልተ:[29] ወሌሊተ: ኀቡ: ሰብዓቱ: አድባር: ዘእምእብን:[30] ክቡር:[31] ፲መንገለ: ጽባሕ: ወ፲መንገለ: አዜብ::[32] 7. ወዘ[33]መንገለ: ጽባሕ*ሰ:[34] *ዘእምእብነ: ሕብር:[35] ወ፯ሰ: እምእብነ:[36] ባሕርይ:[37] ወ፯*ኒ:[38] እምእብነ:[39] ፈውስ:[40] ወ[41]ዘመንገለ: አዜብ:[42] እምእብን:[43] ቀዱሕ::[44] 8. ወማእከላይሰ: ይጕድኤ: *እስከ: ሰማይ:[45] ከመ: መንበሩ: ለእግዚአብሔር: ዘእምእብነ: ፔክ:[46] ወድማሉ፤ ለመንበሩ:[47] እምእብነ:[48] ሰንፔር::[49] 9. ወእሳተ:[50] ዘይነድድ: ርኢኩ: †ወዘሀሎ: ውስተ: ዙሉ: አድባር::†[51] 10. [ወርኢኩ: ህየ:][52] መካን:[53] †ማዕደቱ:†[54] ለ*ዐቢይ: ምድር:[55] ህየ: ይትጋብኡ:[56]

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[1] *m* reads ″ራት: [2] *g q u*. *m t*, *β* read ″ዓወ: [3] *b* reads ዘውስተ: *c* omits. [4] *a* reads ውስተ: [5] *t* reads ለዙሉ: [6] *t*[2] *β*. *a* omits. [7] *t u*, *β*. *g* reads ″ዝንት: *q u* ″ዝንት: [8] *a–t*. *t*, *β* read ወለጽ″. [9] *d* omits next four words through hmt. [10] *q* omits. [11] *q* reads ይጸውርዋ: [12] *b c o x a b*. So G. All other MSS. read እለ: [13] *t*, *a b c d*. *g u* read የዐርቡ: *m*, *f x* ያዓ″. *q* የዐርብ: *e* ኢየዐርቡ: *h k l o y b* የዓ″. *n* የዓርጉ: [14] *q t*, *β–l*. *g* reads ላዕለ: ኮከብ: *m* ለኮከብ: ወለ. *l* ክበበ: *u* omits. [15] *u* puts in nom. [16] *a*. *t*[2] *β* prefix ወ. [17] *g t*[1] omit. [18] *g m*. *q u* read ይጸወር: *t*, *β–l* ይጸውሩ: *l* እንዘ: ይረውጹ: [19] *g q u*. *m* reads ደቡ: ደመናት: *t*, *β* ደመናት: Text corrupt. [20] *g m t u*. *q β* read ወርኢኩ: [21] *q*[1] omits. *l* prefixes ወ. [22] *d n y* read አጽናፈ: [23] *g m* read ጽንዕ: [24] *u* omits. [25] *d n y* read መልዕልት: [26] *m*, *β*. *a–m* read ዘለፍኩ: [27] Restored in accordance with G. [28] *g* only. All other MSS. read ወ. [29] *g u*. *m q t*, *β* read መዓ″. [30] *q* reads ዘእብን: [31] *q* reads ክቡረ: *o* ክብር: [32] *q* omits next two words. [33] *g*. All other MSS. ወ. [34] Rd. ፮ሰ: (Flemming). *e* omits ሰ. [35] *g q t u* (save that *g q* read እብን: for እብነ:), *β–d h*. *m* reads ″እብነ: ባሕር: *d y* ″እብን: ጓቡር: [36] *m q u*. *g* reads እምነ: *t*, *β* ዘእምእብነ: [37] *q* reads በረድ: [38] *q*, *d* omit. [39] *a*, *a*. *β–a* read ዘእም″. [40] *m* reads ፈውሶ: [41] *l* omits. [42] *q t*, *n* add ሰ. [43] *q t*, *β*. *g m u* read ″እብነ: [44] *g u*. Other MSS. read ቀይሕ: [45] *q* reads ሰማየ: [46] *m u*, *n o* read ፔካ: *q* ፒካ: [47] *a*, *a d e f k l n y*. *b c o b* read ለመንበር: *n x a* ለውእቱ: መንበር: [48] *m t u*. *g* reads እምነ: *q*, *β* ዘእምእብነ: [49] *g* reads ሰነፔር: [50] *g u*, *f* read እሳት: *x a b* omit ወ. [51] A bad and corrupt rendering of *κἀπέκεινα τῶν ὀρέων τούτων*. ዙሉ: is corrupt for እሉ: *ἀπέκεινα* is always

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8. ἴδον[1] τὸ στόμα τῆς γῆς πάντων τῶν ποταμῶν καὶ τὸ στόμα τῆς ἀβύσσου. XVIII. ἴδον[1] τοὺς θησαυροὺς τῶν ἀνέμων πάντων, ἴδον[1] ὅτι ἐν αὐτοῖς ἐκόσμησεν πάσας τὰς κτίσεις καὶ τὸν θεμέλιον τῆς γῆς, 2. καὶ τὸν λίθον ἴδον τῆς γωνίας τῆς γῆς. ἴδον τοὺς τέσσαρας ἀνέμους τὴν γῆν βαστάζοντας, καὶ τὸ στερέωμα τοῦ οὐρανοῦ, 3. καὶ[2] αὐτοὶ ἱστᾶσιν μεταξὺ γῆς καὶ οὐρανοῦ[3]. 4. ἴδον[1] ἀνέμους *τῶν οὐρανῶν[4] στρέφοντας καὶ †διανεύοντας†[5] τὸν τροχὸν τοῦ ἡλίου, καὶ πάντας τοὺς ἀστέρας. 5. ἴδον τοὺς ἐπὶ τῆς γῆς ἀνέμους βαστάζοντας †ἐν νεφέλῃ†[6]. ἴδον[7] (παρὰ)[8] πέρατα τῆς γῆς, τὸ στήριγμα τοῦ οὐρανοῦ ἐπάνω. 6. Παρῆλθον[9] ⌜καὶ ἴδον τόπον⌝ καιόμενον νυκτὸς καὶ ἡμέρας, ὅπου τὰ ἑπτὰ ὄρη ἀπὸ λίθων πολυτελῶν, (τρία)[10] εἰς ἀνατολὰς καὶ τρία[10] εἰς νότον ⌜βάλλοντα.⌝[11] 7. καὶ τὰ μὲν πρὸς ἀνατολὰς[12] ἀπὸ λίθου χρώματος, τὸ δὲ ἦν ἀπὸ λίθου μαργαρίτου, καὶ τὸ ἀπὸ λίθου †ταθέν†[13], τὰ[14] δὲ κατὰ νότον ἀπὸ λίθου πυρροῦ· 8. τὸ δὲ μέσον αὐτῶν ἦν εἰς οὐρανόν, ὥσπερ θρόνος θεοῦ ἀπὸ λίθου φουκά[15], καὶ ἡ κορυφὴ τοῦ θρόνου ἀπὸ λίθου σαπφείρου· 9. καὶ πῦρ καιόμενον ἴδον. κἀ(πέ)κεινα τῶν ὀρέων τούτων 10. τόπος ἐστὶν πέρας[16] τῆς μεγάλης γῆς· ἐκεῖ

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[1] E = καὶ ἴδον. [2] Before καί E adds καὶ ἴδον ὡς οἱ ἄνεμοι ἐξέτεινον τὸ ὕψος τοῦ οὐρανοῦ—lost through hmt. [3] Add with E καὶ οὗτοί εἰσιν οἱ στῦλοι τοῦ οὐρανοῦ—lost through hmt. (cf. Job xxvi. 11). [4] We should probably emend into τὸν οὐρανόν with E. [5] E = δύνοντας in an active sense, and this is probably the right reading here. διανεύοντας has been emended into δινεύοντας (Dillmann) 'whirling,' but so far as there is any sense in this it is already conveyed by στρέφοντας. Swete proposes διανύοντας; but this would require τρόχον, whereas the context requires τροχόν (cf. lxxiii. 2). According to lxxii. 5 the wind blows along the chariot of the sun. Does this imply in our text διαπνέοντας, but this word could not rightly be used in this sense. [6] So also best MSS. of E. Later MSS. = τὰς νεφέλας. [7] Add with E τὰς ὁδοὺς τῶν ἀγγέλων ἴδον—lost through hmt. [8] Added with E. Lost before πέρατα. Radermacher and Diels add περὶ τά. [9] E adds πρὸς νότον. [10] MS. τρις. [11] MS. βαλλοντας. [12] Add τὸ μέν (Radermacher). [13] E = ΙΑCЄωC. Corrupt (?) for ΙΑCΠΙΔΟC (ישפה) = 'of jasper.' But since ταθεν is the reading of Gᵍ, the Ethiopic translator most probably found merely a corrupt form which suggested some derivative of ἰᾶσθαι as ἰατικοῦ. This word taken in conjunction with ταθεν might point to ὑακίνθου as the original word, or ἰανθίνου. Diels suggests the latter. [14] MS. το. [15] An Aramaic form of פּוּךְ. [16] E = πέραν.

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misrendered. Cf. xviii. 12; xxiv. 2; xxx. 1, 3; xxxi. 2. [52] Addition in E. [53] *g q, y*. Other MSS. read ወካዝ: [54] = πέραν corrupt for πέρας. [55] *q* reads ምሥ፟ራቅ. [56] *q* reads ወይገብሉ: This seems an unhappy rendering of συντελεσθήσονται.



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ሰማያት።[1] 11. ወርሔኩ:[2] ንቅዐት:[3] ዕሙቅ:[4] በአዕማዲሁ: ለእሳት: ሰማይ: ወርሔኩ: በውስቴቶሙ: አዕማደ:[5] እሳት: ዘይወርድ:[6] ወእልቦሙ:[7] ጕልቈ:[8] ወ[9]ኢመንገለ:[10] መልዕልት: ወ*ኢ[11]መንገለ: ዕመቅ።[12] 12. ወደቡ:[13] ውእቱ: ንቅዐት: ርሔኩ: መካለ: ወ*ኢ[14]ጽንዐ: ሰማይ: ላዕሌሁ: ወኢመሰረተ:[15] ምድር: በታሕቴሁ:[16] ወኢማየ:[17] እልቡ: በላዕሌሁ:[18] ወኢአዕዋፈ:[19] አላ:[20] መካለ: በድው: ውእቱ: ወገሩም።[21] 13. ርሔኩ: በሀየ:[22] ሰብዐት: ከዋክብተ: ከመ: ዐበይት: አድባር: ዘይነድድ:[23] †ወከመ: መንፈክ: ዘይሴአለኒ።†[24] 14. ይቤ:[25] መልአኩ: ዝ[26]ውእቱ: መካለ:[27] ተፍጻሜቱ: ለሰማይ: ወለ[28]ምድር፤ ቤተ: ሞቅሕ: ኮኖሙ: ዝንቱ: ለከዋክብት:[29] ወለኃይሉ: ሰማይ። 15. ወ[30]ከዋክብት: እለ: ያንኰረዙሩ:[31] ዲበ: እሳት: እሉ:[32] ውእቶሙ: እለ: ኃለፉ: ትእዛዘ: እግዚአብሔር: እምቅድመ: ጽባሖሙ: እስመ:[33] ኢመጽኡ: በጊዜሆሙ። 16. ወ[34]ተምዐያሙ: ወአስሮሙ: እስከ: ጊዜ: ተፍጻሜት: ኃጢአቶሙ:[35] በዓመት: †ምሥጢር።†[36] XIX. ወይቤለኒ: ኡርኤል:[37] በዝየ:[38] ተደሚሮሙ: መላእክት: ምስለ: አንስት: ይቀውሙ: ወ[39]መናፍስቲሆሙ:[40] ብዙኀ:[41] ራእየ: ከዊኖሙ:[42] አርኩስዎሙ:[43] ለሰብእ: ወደስሕትዎሙ:[44] ከመ: ይሡዑ: ለአጋንንት: ከመ: አማልክት: እስከ:[45] ዕለተ:[46] ዐባይ: ዙነኔ: በዝ: ይትኴነኑ: እስከ: ይትፈጸሙ። 2. ወእንስቲያሆሙኒ: ለስሑታን:[47] መላእክት:[48] †ከመ: ሰላማይያት:†[49] ይከውና።[50] 3. ወእነ:[51] ሄኖክ: ርሔኩ:[52] አርአየ:[53] ባሕቲተ፣[54] አጽናፈ: ዙሉ: ወእልቦ: ዘይሬኢ:[55] እምሰብእ: ከመ: አነ:[56] ርሔኩ።

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[1] *a.* $t^2 u^2 \beta$ read **መደት:** [2] *u* omits. [3] *d* reads **እንቅዕተ:** $t^2 \beta$ add **ምድር:** [4] *a k* read **ዕሙቅ:** [5] *m q t u*, β add **ሰማይ:** H against *g*, $t^2$. [6] *a.* β reads **ዘይወርዱ:** [7] *m* reads **ዘእል″.** *q* reads **ወእልቦ:** [8] *g q u. m, a b c d e f l n x ,a ,b* read **ጕለቍ:** *t, h k o* read **ጕልቈ:** [9] *e* omits. [10] *q* omits next two words through hmt. [11] *u* omits. [12] *m*, β—*a l. a—m, a l* read **ዕሙቅ:** [13] Wrong rendering of *ἐπέκεινα.* [14] *q* omits. [15] *u* reads **መሠረታ: ለ.** [16] *a—q. q* reads **በመትኅቴሁ:** β **በታሕቴ:** *q* adds **ወኢሰማየ:** [17] *a—m, a d h. m, $t^2$ b c e f k n o x ,a ,b* read **″መይ:** [18] *g m u, l. q t*, β—*l* read **ላዕ″.** [19] *a—m. m*, $t^2$ β read **አዕዋፍ:** [20] *q*, β. *g m t* read **እለ:** *u* **ቃለ:** [21] *q.* All other MSS. read **ወገሩመ:** *n x* trans. **ግ″** after **ርሔኩ:** in next verse. [22] *n* reads **ወበሀየ:** and trans. before **ርሔኩ:** [23] *a—t*, save that *q* omits **H.** *t*, β read **ዘይነድዱ:** Here *t* adds in margin the gloss **መላእክት: እለ: ወድቁ:** [24] Corrupt. See note 5, p. 51. G = **ዘበእንቲአሆሙ: እንዘ: እቤአል:** [25] *q* prefixes **ወ.** [26] *m t*, β. *g q u* read **H.** [27] *g q u* read **መካን:** [28] *t, a e x ,a* read **ወ.** [29] *a—q q*, β read **ለከዋክብት: ሰማይ:** [30] *g t* read **ወለ**, *n* **ለ.** [31] *q* reads **እንኰርኵሩ:** [32] *o x ,b. a*, β—*x* read **ወእሉ:** (*v*) **እሉሰ:** [33] *g* reads **እመ:** [34] *e n y* omit. [35] *q* reads **ኃጣውኢሆሙ:** [36] Corrupt. E = *ἐνιαυτῷ μυστηρίου.* G *ἐνιαυτῶν μυρίων.* G is correct. See xxi. 6. [37] *t u*, β. *g m q ,a* read **ኡራኤል:** [38] *t* reads **ዝየ:** [39] *m.* All other MSS. omit. [40] *a* reads **መሳፍንቲሆሙ:** [41] All MSS. prefix **ወ** against G. For **ብዙኀ:** of *g q u* we find **ብዙኃ:** in *m t*, β. [42] $t^2$, β. *a* reads **ከዊኖ:** [43] *t u*, β. *g m q* read **አርኩስክሙ:** [44] *b* omits. *q*, β—*b* add **ለሰብእ:** [45] *m t, b c h o x ,b. g q u, a d e f k l n ,a* read **እስመ:** [46] *g m* $t^1$, *c o x ,b. q u, b* read **ዕለት:** $t^2$, *a d e h l* **በዕለት:** *f* (*k*?) *n ,a* **በዕለት:** [47] Emended from **አስሐቶን:** of *a—q*, β. *q*, *,a* read **አስሐቶሙ:**

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*συντελεσθήσονται οἱ οὐρανοί.* 11. *καὶ ἴδον χάσμα μέγα ἐν τοῖς στύλοις*[1] *τοῦ πυρὸς καταβαίνοντας καὶ οὐκ ἦν μέτρον οὔτε εἰς βάθος οὔτε εἰς ὕψος.* 12. *καὶ ἐπέκεινα τοῦ χάσματος τούτου*[2] *ἴδον τόπον ὅπου οὐδὲ στερέωμα οὐρανοῦ ἐπάνω, οὔτε γῆ*[3] *ἡ*[3] *τεθεμελιωμένη*[3] *ὑποκάτω αὐτοῦ οὔτε ὕδωρ ἦν ὑπὸ αὐτῷ*[4] *οὔτε πετεινόν, ἀλλὰ τόπος ἦν ἔρημος καὶ φοβερός.* 13. *ἐκεῖ ἴδον ἑπτὰ ἀστέρας ὡς ὄρη μεγάλα καιόμενα, *περὶ ὧν πυνθανομέρῳ μοι*[5] 14. *εἶπεν ὁ ἄγγελος Οὗτός ἐστιν ὁ τόπος τὸ τέλος τοῦ οὐρανοῦ καὶ γῆς· δεσμωτήριον τοῦτο ἐγένετο τοῖς ἄστροις καὶ *ταῖς δυνάμεσιν τοῦ οὐρανοῦ*[6]. 15. *καὶ οἱ ἀστέρες οἱ κυλιόμενοι ἐν τῷ πυρί, οὗτοί εἰσιν οἱ παραβάντες πρόσταγμα Κυρίου*[7] *ἐν ἀρχῇ τῆς ἀνατολῆς αὐτῶν* [*ὅτι τόπος ἔξω τοῦ οὐρανοῦ κενός ἐστιν*][8]*, ὅτι οὐκ ἐξῆλθαν ἐν τοῖς καιροῖς αὐτῶν·* 16. *καὶ ὀργίσθη αὐτοῖς καὶ ἔδησεν αὐτοὺς μέχρι καιροῦ τελειώσεως* [*αὐτῶν*] *ἁμαρτίας αὐτῶν, * ἐνιαυτῶν μυρίων*[9].

XIX. *καὶ εἶπέν μοι Οὐριήλ Ἐνθάδε οἱ μιγέντες ἄγγελοι ταῖς γυναιξὶν στήσονται, καὶ τὰ πνεύματα αὐτῶν πολύμορφα γενόμενα λυμαίνεται τοὺς ἀνθρώπους καὶ πλανήσει αὐτοὺς ἐπιθύειν τοῖς δαιμονίοις*[10] *μέχρι*[11] *τῆς μεγάλης κρίσεως, ἐν ᾗ κριθήσονται εἰς ἀποτελείωσιν.* 2. **καὶ αἱ γυναῖκες αὐτῶν τῶν παραβάντων ἀγγέλων*[12] *εἰς σειρῆνας*[13] *γενήσονται.*

| Gg[1] | Gg[2] |
|---|---|
| 3. *κἀγὼ Ἐνὼχ ἴδον τὰ θεωρήματα μόνος, *τὰ πέρατα πάντων, καὶ οὐ μὴ ἴδῃ*[14] *οὐδὲ εἷς ἀνθρώπων ὡς ἐγὼ ἴδον.* | 3. . . . . *ἀνθρώπων ὡς ἐγὼ εἶδον.* |

[1] MS. *εις τους στυλους.* Add with E *τοῦ πυρὸς τοῦ οὐρανοῦ καὶ ἴδον ἐν αὐτοῖς στύλους*— lost through hmt. If G is not defective read *εἰς χάσμα μέγα τοὺς στύλους.* But the text requires *χάσμα* to be the object of *ἴδον.* [2] E = *ἐκείνου.* [3] MS. puts in acc. [4] MS. *αυτο.* [5] MS. *πῖθανομαιον μοι.* E corrupt = *καὶ ὡς πνεύματα πυνθανόμενά μου.* [6] = צְבָא הַשָּׁמַיִם. Cf. 1 Kings xxii. 19. [7] E = *θεοῦ.* [8] A gloss in Gg. [9] E corrupt = *ἐνιαυτῷ μυστηρίου.* Cf. xxi. 6. [10] E adds *ὡς θεοῖς.* [11] E adds *τῆς ἡμέρας.* [12] This phrase reproduces literally an Aramaic idiom ונשיהון די מלאכיא די חֲטוּ. E is here corrupt. See note 47, p. 50. [13] See note 49, p. 51. *σειρήν* = יַעֲנָה in Mic. i. 8; Jer. xxvii. 39 and בַּת יַעֲנָה in Isa. xiii. 21 and תַּן in Job xxx. 29; Isa. xxxiv. 13, xliii. 20. [14] Some MSS. of E add ὃ *ἴδον.*

E = *πλανήσασαι* and is corrupt. G reflects an Aramaic idiom. See note on Greek text. [48] *g q t*[1]. *m u* read መላእክት፡ *t*[2], *β* መላእክት፡ ሰማይ፡ [49] *g m t* (ዮት፡ *m*). *q u, k* read ዊያን፡ *β–k* ውያን፡ E = *ὡς εἰρηναῖαι,* a corruption of G *εἰς σειρῆνας* = ለጴደናት፡ [50] *q* reads ይዙና፡ [51] *g* reads ወእዛሂ፡ [52] *m* adds በእዕይንቲየ፡ በ. [53] *q* reads ራእያት፡ [54] *c* reads ለባ". *q* trans. after ዙሉ፡ [55] *a–t. t, β* read ዘርእየ፡ *g q u, b c l x ,a* add ዘርሒ፡ *m* እምሰብእ፡ ዘርሒ፡ against *t,* G. [56] *u, n* trans. after ርሒ፡

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XX. ወዝንቱ:[1] አስማቲሆሙ: ለእሉ: ይትገሡ: ቅዱሳን: መላእክት:: 2. ኡርኤል:[2] ፪*እመላእክት:[3] ቅዱሳን: እስመ: ዘዓለም:[4] ወዘ+ረዓድ::+[5] 3. ሩፋኤል: ፪*እምኑ: ቅዱሳን: መላእክት:[6] ዘመናፍስት: ሰብእ:: 4. ራጉኤል:[7] ፪እምኑ: መላእክት: ቅዱሳን: ዘይትቤቀሎ: ለዓለም: [ወ]*ለብርሃናት:: 5. ሚካኤል: ፪እምኑ: መላእክት: ቅዱሳን: እስመ: ዲቡ:[9] ሠናይቱ: ለሰብእ: ተአዛዚ:[10] ዲቡ:[11] ሕዝብ::[12] 6. ሰራቃኤል:[13] ፪እምኑ: መላእክት: ቅዱሳን:[14] ዘዲቡ: መናፍስት:[15] [እጓለ: እመሕያው:][16] ዘ*መናፍስት:[17] የኃጥኡ::[18] 7. ገብርኤል: ፪እምኑ: መላእክት: ቅዱሳን: ዘዲቡ: *ገነት: ወአክይስት:[19] ወ*ኪሩቤን::[20] XXI. ወኡድኩ:[21] እስከ:[22] ኀቡ: አልቦቱ:[23] ዘይትገበር:: 2. *ወበህየ: ርኢኩ:[24] ግብረ: ግሩመ፤ ርኢኩ:[25] ወኢሰማየ:[26] ላዕለ:[27] ወኢምድረ:[28] ሱርርተ: አላ: መካን:[29] ዘአኩ:[30] ድልው:[31] ወ*ግሩም::[32] 3. ወ[33]ህየ:[34] ርኢኩ: ሰብዐተ: ከዋክብተ: ሰማይ: እሱራኑ:[35] በላዕሌሁ:[36] +ኀቡረ:+[37] ከመ: አድባር: ዐበይት:

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[1] *a*, *β–n*. *n* reads **ወዝ:** *g* contains the superscription **በእንተ: አስማቲሆሙ: ለቅዱሳን: መላእክት:** *β–b n* add **ውእቱ:** against *a*, *b n*. *q* adds **ርኢኩ:** [2] *m t u*, *β*. *g q* read **ኡራ″**. [3] *g*. Other MSS. read **እምኑ: መላ″**. [4] Em. from *g q* **ዘለዓለም:** All other MSS. read **ዘረዓም:** [5] May point back to a corrupt transliteration of *Τάρταρος*. [6] *m q u*, *a k*. *g* reads **እመላ″ ቅዱ″**. *t*, *β–a k* **እምኑ: መላ″ ቅዱ″**. [7] *m*, *β*. *g q* read **ራቡ″**. *t* **ራጉ″**. *u* **ራሙ″**. [8] An intrusion in E. For **ወለ** *n* (*v*) *b* read **በእንተ:** [9] *a d e x* read **በዲቡ:** [10] *g m t*, *β*. *q u* read **ተአዘዘ:** [11] *m* reads **በዲቡ:** [12] See note 8, p. 53. [13] *α–q*, *a k o b*. *q* reads **አራቃ″**. *β–a k o* **ሰረቃ″**. *g* omits following **፪**. [14] *a k*[2] add **እስመ:** [15] *g q*[1], *f*. All other MSS. read **″ፍስት:** [16] Bracketed as an intrusion in E. [17] Acc. of lim. after **የኃ″** or a locative? G has *ἐπὶ τῷ πνεύματι*. [18] *g m t*, *f k l n o x b*. *q*, *a b c d e h* read **የኝ″**. *u* **ደኝ″**. [19] *g q t u* save that *g q t* insert **ዘ** before **አክ″**. So also *m* save that it reads **ዘአኪይስት:** for **አክ″**. *β* reads **አኪስት:** (*a k* **ኢኪስት:**) **ወዘዲቡ: ገነት:** [20] *m t u*. *q* reads **ዘኪሩቤን:** *g*, *β* **ኪሩቤል:** [21] = *ἐφώδευσα*, a rare sense of this word. Cf. Gen. xii. 6, where it is a rendering of *διοδεύω*. In xxii. 1, 7; xxiii. 1; xxvi. 1; xxxii. 2 *ἐφοδεύω* is rendered by **ሖረ:** [22] *g m q t*[1]. *u*, *t*[2] *β–o* (*v*) read **እስከ:** *o* (*v*) **ውስተ:** *t*[2] *β* add **መካን:** [23] *α*, *a e f h k n o b*. *b c d l* (*w y*) *x a* read **አልቦ:** [24] *q*. *g m* read **ርኢኩ: በህየ:** *t u*, *β* **ወርኢኩ: በህየ:** [25] *g t*. *q* reads **ወርኢኩ:** *m u*, *β* omit. [26] *α–m*. *m* reads **ወኢሰማይ:** *β* **ኢሰማየ:** [27] *α*. *t*[2] *β* read **ልዑለ:** [28] *g* reads **ወምድር:** [29] *α*. *t*[2] *β* read **መካነ: በድው:** The text was probably **መካነ:** originally. Cf. G. [30] Em. from **ዘኮነ:** of *α–q* (so Flemming). *q*, *β* read **ዘ** only. **ዘአኩ: ድልው:** = *ἀκατασκεύαστον*. [31] *q*, *β*. *α–q* read **ድልወ:** [32] *g q*, *β*. *m t u* read **ግሩመ:** [33] *q* omits. [34] *n* reads **በህየ:** and trans. after **ርኢኩ:** [35] *g m t*, *n o* (*v*) *b*. *q u*, *β–n o* read **እሱራን:** [36] *q* reads **″ሌሆሙ:** [37] *g* reads **ኅበረ:** Dillmann suggested that **ኀቡረ:** is corrupt for **ግዱፈ:** But we require not **ግዱፈ:** here but **ግዱፋነ:** It seems, therefore, more probable that the translator of E which = *ὁμοῦ* had a mutilated form of *ἐρριμμένους* before him like *ὁμοῦ*. Another solution is possible. See note 12, p. 53.

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Gg1

XX. Ἄγγελοι τῶν δυνάμεων[1]. 2. Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου[2] καὶ τοῦ ταρτάρου[3]. 3. Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων. 4. Ῥαγουήλ[4], ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐκδικῶν[5] τὸν κόσμον *τῶν φωστήρων[6]. 5. Μιχαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τεταγμένος καὶ[7] ἐπὶ τῷ χάῳ[8]. 6. Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες *ἐπὶ τῷ πνεύματι[9] ἁμαρτάνουσιν. 7. Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβείν[10]. *ἀρχαγγέλων ὀνόματα ἑπτά[11].

XXI. Καὶ ἐφώδευσα ἕως τῆς ἀκατασκευάστου. 2. κἀκεῖ ἐθεασάμην ἔργον φοβερόν· ἑώρακα οὔτε οὐρανὸν ἐπάνω, οὔτε γῆν τεθέαμαι τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. 3. καὶ ἐκεῖ τεθέαμαι ἑπτὰ τῶν ἀστέρων τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους[12]

Gg2

XX. . . . . 2. ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ κόσμου καὶ τοῦ ταρτάρου. 3. Ῥαφαὴλ ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων τῶν ἀνθρώπων. 4. Ῥαγουὴλ ὁ εἷς τῶν[13] ἁγίων ἀγγέλων ὁ ἐκδικῶν[14] τὸν κόσμον τῶν φωστήρων. 5. Μιχαήλ, *ὁ εἷς τῶν[15] ἁγίων ἀγγέλων ὃς ἐπὶ τῶν τοῦ λαοῦ ἀγαθῶν τέτακται καὶ ἐπὶ τῷ χάῳ[16]. 6. Σαριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τῶν πνευμάτων οἵτινες ἐπὶ τῷ πνεύματι ἁμαρτάνουσιν. 7. Γαβριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ ἐπὶ τοῦ παραδείσου καὶ τῶν δρακόντων καὶ χερουβίν. 8. ⌜Ῥεμειήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃν ἔταξεν ὁ θεὸς ἐπὶ τῶν ἀνισταμένων.⌝[17] *ὀνόματα ζ′ ἀρχαγγέλων.

XXI. Καὶ ἐφώδευσα μέχρι τῆς ἀκατασκευάστου. 2. καὶ ἐκεῖ ἐθεασάμην ἔργον φοβερόν· ἑώρακα οὔτε οὐρανὸν ἐπάνω οὔτε γῆν τεθεμελιωμένην, ἀλλὰ τόπον ἀκατασκεύαστον καὶ φοβερόν. 3. καὶ ἐκεῖ τεθέαμαι ζ′ ἀστέρας τοῦ οὐρανοῦ δεδεμένους καὶ ἐριμμένους ἐν

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[1] This verse is defective. Its complement is found at the close of the chapter: G1 *ἀρχαγγέλων ὀνόματα ἑπτά* which should, however, be read as in Gg2 *ὀνόματα ζ′ ἀρχαγγέλων*. Taken together these point to *ὀνόματα τῶν ἑπτὰ ἀρχαγγέλων τῶν δυνάμεων*. E = *καὶ ταῦτά ἐστιν ὀνόματα τῶν ἐγρηγόρων τῶν ἁγίων ἀγγέλων*. [2] If the original were Hebrew we might with Lods take *κόσμος* here to be a rendering of צְבָא as in LXX, Gen. ii. 1; Deut. iv. 19, xvii. 3; Isa. xxiv. 21. [3] E corrupt = *τρόμου*. [4] = רעואל. [5] MS. *εκδεικων* I have emended in accordance with E. See, however, note on xxiii. 4 below. [6] E = *καὶ τοὺς φωστῆρας*, but G is right. [7] E wrongly omits. [8] Though E = *λαῷ*, the above is right. Uriel presides over Chaos: see xxi. 1, 2 (xviii. 12). The *καί* which Gg preserves before *ἐπὶ τῷ λαῷ* supports this view. [9] E gives acc. of limitation. [10] See Gg2 for ver. 8 omitted here and in E. [11] On these words see note 1 above. [12] This phrase goes badly with *τεθέαμαι*. Is it a gloss due to ver. 4? [13] MS. *τον*. [14] MS. *εκεκων*. [15] MS. *ο εις τον*. [16] See note 8 above. [17] This verse is genuine although lost by Gg1 and E. This is shown by the *ἑπτά* in both Gg1 and Gg2.

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ወበ[1]እሳት: እንዘ:[2] ይነዱ::[3] 4. ውእቱ: ገዜ: እቤ: በእንተ: አይ: ኃጢአት: ተአስሩ: ወበእንተ: ምንት:[4] ዝየ: ተገድፉ::[5] 5. ወይቤለኒ: ኡርኤል:[6] ፪*እምቅዱሳን: መላእክት:[7] ዘምስሌየ: ውእቱ: ዘ[8]ይመርሐኒ:[9] ወይቤ፤ ሄኖክ: በእንተ: መኑ:[10] ትሴአል:[11] ወበእንተ: መኑ: ትጠየቅ:[12] ወትጽህቅ:: 6. እሱ: ውእቶሙ:[13] እምነ: ከዋክብት: እለ: ኃለፉ: ትእዛዘ:[14] እግዚአብሔር:[15] ወተአስሩ: በ[16]ዝየ: እስከ: ሰብ:[17] ይትፈጸም: ትእልፊት: ዓም:[18] ኀልቁ:[19] መዋዕለ: ኃጢአቶሙ:: 7. ወ[20]እምህየ: ኮርኩ: ካልኦ:[21] መካነ:[22] እምዝ:[23] ዘይገርም:[24] ወ[25]ርኢኩ: ግብራ: ግሩመ፤[26] እሳት: ዐቢይ:[27] በህየ:[28] ዘ[29]ይነድድ: ወያንበለብል: ወ*መምጥርት:[30] ቦት: መካኑ:[31] እስከ: ቀላይ: ፍጽም:[32] አዕማደ:[33] እሳት: ዐበይት:[34] ዘያወርድዎሙ:[35] ወኢ*አምጣኖ:[36] ወኢ*ዕበየ:[37] ኢክህልኩ: ነጽሮ:[38] ወስእንኩ: [ነጽሮ:][39] ዐይኖ::[40] 8. ውእቱ: ገዜ: እቤ: እፎ: ግሩም: ዝንቱ: መካን: ወሕሙም:[41] ለነጽሮ:: 9. ውእቱ: ገዜ: አውሥአኒ: ኡርኤል:[42] ፪*እምቅዱሳን: መላእክት:[43] እንዘ:[44] ምስሌየ:[45] ሀለወ:[46] ወይቤለኒ:[47] ሄኖክ:[48]

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[1] Em. with G καὶ ἐν from **ወዘ** of *g q u*. *m* reads **ምስለ:** *t*, *β* **ወከመ: ዘ**. [2] *q* reads **ዐበይት: ዘ**. [3] *a–q*, *n*. *q*, *b h x* read **ይነድድ:** *β–b h n x* **ይነድዱ:** [4] *q* adds **ተአስሩ: ወበእንተ:** [5] *m* reads **ተገደፈ:** [6] *q* reads **ኡራኤል:** [7] *a–q*. *q* reads **እምነ: ቅዱ″ መላ″**. *β–k* **እምነ: መላ″ ቅዱ″**. *k* **እመላ″ ቅዱ″**. [8] *g*. All other MSS. omit. [9] Read **ይመርሆሙ:** with G ἡγεῖτο αὐτῶν. Cf. xxiv. 6; lxxii. 1; lxxiv. 2. [10] *d y* read **ምንት:** [11] *g t u*, *β*. *m* reads **ትስእል:** *q* **ትጠይቅ:** [12] *g*. *m* reads **ትጠይቅ:** *t u*, *β* **ትጠይቅ:** *q* **ትሴአል:** Here **ትጠየቅ:** and **ትጽህቅ:** are to be taken together as a rendering of τὴν ἀλήθειαν φιλοσπουδεῖς. See note 2, p. 55. *t u*, *β* add **ወትስእል:** [13] *q*, *x* read **እሙንቱ:** [14] *m* trans. before **ኃለፉ:** and inserts **ዘ** before **እግዚ″**. *a* prefixes **በ**. [15] *β* adds **ልዑል:** [16] *n* omits. [17] *g m t u*, *q*[2]. *q*[1], *β* omit. [18] Em. with G ἕτη from **ዓለም:** [19] *g q t ₚa*. *m*, *β–ₚa* read **ጉልቁ:** *u* **ኀልቁ:** *q t*[2] prefix **ወ**. [20] *g m* omit. [21] *u* reads **ካልኣነ:** *a d* **ካልእ:** [22] *q* reads **መካን:** [23] *g q* read **እምካልእ:** *m* **እምዘ:** *u* prefixes **ወ**. [24] *g q u*, *a c f h k p*. *m t*, *b d e l n o x ₚa ₚb* read **ዘይገርም:** [25] *u* omits. [26] *a k* omit. [27] *d y* read **ዐባይ:** [28] *b c h o* omit. [29] *q*, *b c* omit. [30] *g q*, *a*. *m* reads **ምትረት:** *t* **መሞትርት:** *b l* (*p v w y*) *ₚa* **መምትርት:** *u* **መተርት:** *c f h k o x* **መሞተርት:** *d* **መመተርት:** *e* **ሞትርት:** *n* **መሞተርት:** [31] *a*. *t*[2] *β* read **ወሰኑ:** [32] *q* reads **ፍጹመ:** Here *m* adds superscription **በእንተ: ቤተ: ሞቅሖሙ: ለመላእክት:** These words are given also in *g* at top of column beginning with xxi. 5 b. [33] *u* reads **አዕማዱ: ዘ**. [34] *q*, *b c d f h l o y x ₚa ₚb*, but *q* trans. after next word. *a–q*, *a e k n* prefix **ወ**. [35] *g m t*, *β*. *q t*[2] **ያአውድዎ:** *u* **ያዐ(ው)ድዎሙ:** [36] *q* reads **አምጣኑ:** *u* **አምጣኖሙ:** [37] *q* reads **ዕበዩ:** *u* **ዕበየሙ:** *n* omits next two words and **ወ**. [38] *q* omits next two words through hmt. [39] An intrusion in E. *y* adds **እቤ:** before **ነጽሮ:** and omits this word in next verse. [40] *u*. So also *m* **ዓይኖ:** *t*, *f k l n o x ₚb* read **ዓይኑ:** *a b c d e ₚa* **ዐይኑ:** *h* omits. *g* reads **በአዕይንቲየ:** *q* **ደይኖ:** [41] Em. from **ሕማም:** of *a–g*, *β*. (So Flemming.) *g* reads **ሕሡም:** See note 10, p. 55, and note 5, p. 56. [42] *g q* read

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Gg¹

ἐν αὐτῷ[1], ὁμοίους ὄρεσιν μεγάλοις καὶ ἐν πυρὶ καιομένους. 4. τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ διὰ τί ὧδε ἐρίφησαν; 5. τότε εἶπέν μοι Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν καὶ αὐτὸς ἡγεῖτο αὐτῶν, καὶ εἶπέν ⌜μοι⌝ Ἐνώχ, περὶ τίνος ἐρωτᾷς, ἢ περὶ τίνος *τὴν ἀλήθειαν φιλοσπουδεῖς[2]; 6. οὗτοί εἰσιν τῶν ἀστέρων ⌜τοῦ οὐρανοῦ⌝ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου[3], καὶ ἐδέθησαν ὧδε μέχρι τοῦ πληρῶσαι[4] μύρια ἔτη, τὸν χρόνον[5] τῶν ἁμαρτημάτων αὐτῶν.

7. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερώτερα[6], πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλου[7] καταφερομένων· οὔτε μέτρον οὔτε πλάτος[8] ἠδυνήθην ἰδεῖν οὐδὲ εἰκάσαι. 8. τότε εἶπον Ὡς φοβερὸς ὁ[9] τόπος καὶ ὡς δεινὸς[10] τῇ ὁράσει. 9. τότε ἀπεκρίθη μοι[11] ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι ⌜Ἐνώχ⌝, διὰ τί ἐφοβήθης οὕτως

Gg²

αὐτῷ, ὁμοίους †ὁράσει μεγάλῃ[12] καὶ ἐν πυρὶ καιομένους. 4. τότε εἶπον Διὰ ποίαν αἰτίαν ἐπεδέθησαν, καὶ *διὰ ποίαν αἰτίαν[13] ἐρίφησαν ὧδε; 5. καὶ[14] εἶπέν μοι Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὁ μετ' ἐμοῦ ὢν καὶ αὐτὸς αὐτῶν ἡγεῖτο, καὶ εἶπέν ⌜μοι⌝ Ἐνώχ, περὶ τίνος ἐρωτᾷς, ἢ περὶ τίνος τὴν ἀλήθειαν φιλοσπουδεῖς; 6. οὗτοί εἰσιν τῶν ἀστέρων ⌜τοῦ οὐρανοῦ⌝ οἱ παραβάντες τὴν ἐπιταγὴν τοῦ κυρίου[3], καὶ ἐδέθησαν ὧδε μέχρι πληρωθῆναι μύρια ἔτη, τὸν χρόνον τῶν ἁμαρτημάτων αὐτῶν.

7. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τούτου φοβερώτερον, καὶ τεθέαμαι ἔργα φοβερά· πῦρ μέγα ἐκεῖ καιόμενον καὶ φλεγόμενον, καὶ διακοπὴν εἶχεν ὁ τόπος ἕως τῆς ἀβύσσου, πλήρης στύλων πυρὸς μεγάλου[7] καταφερομένων· οὔτε μέτρον οὔτε μέγεθος ἠδυνήθην ἰδεῖν οὔτε εἰκάσαι. 8. τότε εἶπον Ὡς φοβερὸς ὁ τόπος οὗτος[15] καὶ ὡς δεινὸς τῇ ὁράσει. 9. τότε ἀπεκρίθη μοι καὶ εἶπεν . . . .

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[1] E adds ὁμοῦ, which goes well with δεδεμένους, and could easily fall out before ὁμοίους. [2] = בעית יצבא. Cf. Dan. vii. 16, 19. See note xxv. 1 of our text. [3] E = θεοῦ. [4] Gg² E = πληρωθῆναι. [5] E = τὸν ἀριθμὸν τῶν ἡμερῶν. [6] Gg² E = φοβερά. [7] Read μεγάλων with E. [8] Gg² E = μέγεθος which is better than πλάτος as is clear from μέτρον which precedes. [9] E gives ዝንቱ: and thus agrees with Gg². [10] E = ὀδυνηρός. See note 41, p. 54. [11] E adds Οὐριήλ. [12] Corrupt. [13] Gg¹ E = διὰ τί. [14] Gg¹ E = τότε. [15] Corrupt. We expect τέσσαρες.

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ኡራኤል: [43] *a*. *β* reads እመላ" ቅዱ". [44] *a*. *β* reads H. [45] *u* omits. [46] *a–q*, *l o ḁ ḃ* add ወእውሥእኒ: *b c d e f h n* add እው" against *q*, *a k x*. The word was wrongly trans. here from its place after ወድንጋፄክ: where I have restored it as ወእውግእኩ: = ἀπεκρίθην. [47] *m* omits. [48] *q* omits.

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ምንት:[1] ፍርሃትከ:[2] ከመዝ:[3] ወድንጋፄከ: ወአውሣእኩ:[4] በእንተዝ: ግሩም: መካን: ወቅድመ: ገጹ: *ለዝ: ሕማም::[5] 10. ወይቤለኒ: ዝመካን: ቤተ: ሞቅሖሙ: ለመላእክት: ወህየ:[6] ይትአሐዙ: እስከ: ለዓለም:: XXII. ወእምህየ: ሖርኩ: ካልአ: መካ: ወአርአየኒ: በምዕራብ: *ደብረ: ዐቢየ:[7] ወ*ነዋኅ:[8] ወ*ኩዙሐ: ጽኑዕ::[9] 2. ወአርባዕቱ:[10] መካናት:[11] †ሠናያት:[12] [ወ]በውስቴቱ: ዘቦቱ: *ዕሙቅ: ወርኂብ:[13] ወልሙጽ:[14] ጥቂ: (ሠለስቱ: እምኔሆን: ጸሊማት: ወአሐቲ: ብርህት: ወነቅዐ: ማይ: በማእከላ: እቤ:)[15] ከመ: ልሙጽ: †ዘደንኰረዙር:†[16] ወዕሙቅ: ወ[17]ጽልመት: ለነጽር:: 3. ውእቱ: ጊዜ: አውሥአ:[18] ሩፋኤል: ፪*እምነ: ቅዱሳን: መላእክት:[19] እዝ:[20] ሀለወ: ምስሌየ: ወይቤለኒ: ዝ[21]መካናት: †ሰናያን:†[22] ከመ: ይትጋብኡ: ደቤሆን:[23] *መናፍስት: ለነፍሶሙ:[24] ለምዉታን፤[25] *ሎቱ: ዝንቱ:[26] ተፈጥሩ:[27] ዝየ: ደስተጋብኡ:[28] ዙሎ:[29] ነፍሰ: ውሉደ: ሰብእ:: 4. ወእሙንቱ:[30] መካናት: ኀበ: ደኑብርዎሙ: †ገብሩ:†[31] እስከ: ዕለተ: ዙነኔሆሙ:[32] ወ[33]እስከ: አመ:[34] ዕድሜሆሙ: ወዕድሜ:[35] [ውእቱ: ዘየዓቢ:][36] *እስከ: አመ:[37] ዙነኔ: ዐባይ:[38] በላዕቤሆሙ:: 5. ርኢኩ:[39] *መናፍስተ: ውሉደ: ሰብእ: እንዘ: መታን: ውእተሙ: ወቃሎሙ:[40] ይበጽሕ: እስከ:[41] ሰማይ: ወይሰኪ::[42] 6. ውእቱ:[43] ጊዜ: ተስእልክዎ:

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[1] *g u.* *m q t, β* read **ምንት:** *t*[2] *β* add **ውእቱ:** [2] *g q t, β.* *m u* read **ፍርሀትከ:** [3] *q* reads **እምዝ:** *d* omits next five words. [4] Restored. See note 46, p. 55. [5] = *τῆς ὀδύνης.* G has here *τῆς δεινῆς.* As Ethiopic translators almost always rendered *δεινός* freely, it is possible that the translator of E had the present text of G before him. [6] *a–q, f.* *q, β–f* read **ወበህየ:** [7] *q, t*[2] *a b c e f h n o y x ῥ.* *g m t*[1] *u, d k l ʃ a* read **ደበር: ዐቢይ:** [8] *q, a e.* *g m u, b c d k l ʃ a* read **ነዋኅ:** *t, f h n o y x ῥ* **ነዋኃ:** [9] *t*[2] (*v*). *y* reads **ኩዙሐ: ጽኑዓ:** All other MSS. read **ኩዙሕ: ጽኑዕ:** except *q* which reads **"ሕ: ጽኑዕ:** [10] All MSS., which write the numeral in full, put it in the acc. [11] *q, β–y.* *a–q, y* read **"ናት:** [12] *β.* *a* reads **"ያት:** Here E = *καλοί* corrupt for *κοῖλοι,* as again in ver. 3. [13] *g u.* *m q t, β–d* read **ዕመቅ: ወርኂብ:** For **ዕመቅ:** *d* (*v*) read **ዕመቅ:** [14] *m q t, β.* *g u* read **ወልሙጽ:** *u* omits to **ልሙጽ:** inclusive through hmt. [15] Supplied from G, *τρεῖς αὐτῶν σκοτεινοὶ καὶ εἷς φωτεινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ καὶ εἶπον.* [16] = *τὰ κυκλώματα* corrupt for *τὰ κοιλώματα.* [17] *q* omits. [18] *g m t*[1] *u, q*[2]. *q*[1], *t*[2] *β* read **አውሥአኒ:** [19] *a–q.* *q, β* read **እመላ": ቅዱ".** [20] *a–q.* *q, β* read **ዘ.** [21] *a.* *a e f k l ʃ a* read **እላ:** *b n x* **እሱ:** *c d h o ῥ* **እለ:** [22] *g m.* *q t u, β* read **ሠናያት:** *t* reads in margin **እኩያት:** Here text = *καλοί* corrupt for *κοῖλοι.* See note 12. [23] *t*[2] *β.* *a* reads **ደቤሁ:** [24] *g t*[1]. *m u, t*[2] *a b c d e f k l n x ʃ a* read **መናፍስት: ነፍሶሙ:** *q* **መናፍስተ: ነፍስቶሙ:** *h* **መናፍስተ: ነፍሶሙ:** *o* (*v*) *ῥ* **መናፍስቲሆሙ:** [25] *g u.* *m q t, β* read **ለምውታን:** [26] *g q u.* *m* reads **ዝንቱ:** *t*[1] **ዘሎቱ: ዝንቱ:** *a e f h k n o* (*v*) *ῥ* **ሎሙ: እላንቱ:** *b c d l x ʃ a* **ሎሙ: እሎንቱ:** *t*[2] **እሎንቱ:** [27] *m t, β–o.* *g u, o* read **ተፈጥረ:** *q* **ጠፈረ:** [28] *g* reads **አስተጋ".** [29] *q, h* read **ዙሉ:** [30] *q* reads **ወእማ".** [31] So all MSS. but *m* which reads **ተገብሩ:** which is an Ethiopic emendation. G which corruptly reads *ἐποίησαν* was literally reproduced by E.

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*καὶ ἐπτοήθης ; *καὶ ἀπεκρίθη(ν)*[1] *Περὶ τούτου τοῦ φοβεροῦ (τόπου) καὶ περὶ τῆς προσόψεως *τῆς δεινῆς*[2]. . 10. *καὶ εἶπεν Οὗτος ὁ τόπος δεσμωτήριον ἀγγέλων· ὧδε*[3] *συνσχεθήσονται [μέχρι ἑνὸς]*[4] *εἰς τὸν αἰῶνα.*

XXII. *Κἀκεῖθεν ἐφόδευσα εἰς ἄλλον τόπον, καὶ ἔδειξέν μοι πρὸς δυσμὰς ⌜ἄλλο⌝ ὄρος μέγα καὶ ὑψηλὸν*[5] *πέτρας στερεᾶς*[6]. 2. *καὶ τέσσαρες τόποι ἐν αὐτῷ κοῖλοι, βάθος*[7] *ἔχοντες καὶ λίαν λεῖοι, ⌜τρεῖς αὐτῶν σκοτεινοὶ καὶ εἷς φωτεινός, καὶ πηγὴ ὕδατος ἀνὰ μέσον αὐτοῦ. καὶ εἶπον⌝*[8] *Πῶς λεῖα τὰ κοιλώματα ταῦτα καὶ ὁλοβαθῆ καὶ σκοτεινὰ τῇ ὁράσει.* 3. *τότε ἀπεκρίθη Ῥαφαήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν, καὶ εἶπέν μοι Οὗτοι οἱ τόποι οἱ κοῖλοι, ἵνα ἐπισυνάγωνται εἰς αὐτοὺς τὰ πνεύματα τῶν ψυχῶν τῶν νεκρῶν, εἰς αὐτὸ τοῦτο ἐκρίθησαν, ὧδε ἐπισυνάγεσθαι πάσας τὰς ψυχὰς*[9] *τῶν ἀνθρώπων.* 4. *καὶ οὗτοι οἱ τόποι εἰς ἐπισύνσχεσι(ν) αὐτῶν ἐποι(ήθ)ησαν*[10] *μέχρι τῆς ἡμέρας τῆς κρίσεως αὐτῶν καὶ μέχρι τοῦ διορισμοῦ*[11] *καὶ διορισμένου χρόνου, ἐν ᾧ ἡ κρίσις ἡ μεγάλη ἔσται ἐν αὐτοῖς.* 5. *Τεθέαμαι †ἀνθρώπους νεκροὺς ⌜ἐντυγχάνοντος⌝, καὶ ἡ φωνὴ αὐτοῦ†*[12] *μέχρι τοῦ οὐρανοῦ προέβαινεν καὶ ἐνετύγχανεν.* 6. *καὶ*[13]

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[1] E wrongly trans. before *καὶ εἶπέν μοι* and changes into 3rd sing. See note 46, p. 55. [2] E = *τῆς ὀδύνης.* See note 5, p. 56, and note 41, p. 54. [3] E = *καὶ ὧδε.* [4] This phrase forms a doublet with *εἰς τὸν αἰῶνα.* Here *ενος* is a corruption of *αἰῶνος.* We find the same corruption in the LXX. of Ezek. xxv. 15 *ἕως ἑνός.* Radermacher emends *μέχρι αἰῶνος τῶν αἰώνων.* [5] E adds *καί.* [6] Here in genitive. But if we follow E we must read *στερεάς* in acc. MS. *ειστερεας.* [7] E adds *καὶ πλάτος.* [8] E omits. For *σκοτεινοί* MS. gives *εισκοτινοι.* [9] E adds *τῶν υἱῶν.* [10] The impossible *εποιησαν* is accurately reproduced by E. The *οὗτοι οἱ τόποι* (also in nominative in E) may of course be a nominativus pendens. [11] E adds *αὐτῶν.* [12] Text corrupt: also that of E which = *τὰ πνεύματα ἀνθρώπων νεκρῶν καὶ ἡ φωνὴ αὐτῶν.* As Lods has pointed out, vers. 5 b and 6 of G show that only a single spirit is referred to. Moreover G has lost *πνεῦμα* which is preserved by E. Hence read *πνεῦμα ἀνθρώπου νεκροῦ ἐντυγχάνοντος καὶ ἡ φωνὴ αὐτοῦ.* [13] E = *τότε.*

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[32] *n* omits next three words. [33] *q*, $t^2\beta$. *a–q* omit. [34] *b c* omit. *q* reads **አሜ:** [35] *q* omits. [36] These two words seem intrusions in E. They are wanting in G. For **ዘየዓቢ:** of *g*, all other MSS. read **ዓቢይ:** *q* omits next four words. [37] = *ἕως.* If the two preceding words are alien to the text, then *ἕως* was corrupt for *ἐν ᾧ.* [38] *g t. m u*, *β* read **ዓቢይ:** [39] *m q* $t^1$ *u. g*, $t^2\beta$ prefix **ወ.** [40] Better read as suggested by G **መንፈሰ: ሰብእ: ምውት: እንዘ: ይሰክ: ወቃሉ:** For **ሙታን:** of *g q*, *u* reads **ምዊታን:** other MSS. **ምውታን:** *a* omits **ወ** before **ቃሎሙ:** against $t^2\beta$. [41] *m* reads **ውስተ:** [42] *d* omits next verse through hmt. [43] *a. β–e* read **ይእቲ:** *e* **ወይእቲ:**



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ለሩፋኤል: መልአክ:[1] እንዘ:[2] ሀሎ:[3] ምስሌየ: ወእቤሎ: ዝ[4]መንፈስ: ዘመኑ: ውእቱ: ዘከመዝ: ቃሉ:[5] ይበጽሕ: ወይሰኪ:: 7. ወአውሥአኒ: [ወይቤለኒ:][6] እንዘ: ይብል: ዝንቱ: መንፈስ: ውእቱ: ዘ*ወጽአ:[7] እምአቤል: ዘ*ቀተሎ:[8] ቃየን:[9] እኁሁ: ወ[10]ይሰኪ:[11] ኪያሁ: እስከ: ሶበ: ይትነሥኦ:[12] ዘርኡ:[13] እምቅድመ:[14] *ገጹ: ለ[15]ምድር: ወእምዘርኡ: ሰብእ: ይማስን: ዘርኡ:: 8. ውእቱ:[16] ጊዜ: ተስእልኩ:[17] [በእንቲአሁ: ወ][18]በእንተ: †ዙነኔ:[19] †ዙሉ:[20] በእንተ: ምንት: ተፈልጡ:[21] ኔእምኒ: ኔ:: 9. *ወአውሥአኒ:[22] ወይቤለኒ: እሉ: ፫ተገብሩ:[23] ከመ:[24] ይትፈለጥ:[25] መንፈሶሙ: ለ*ምዉታን:[26] ወከመዝ: ተፈልጠ:[27] ለ[28]መንፈሶሙ:[29] ለዲድቃን: ዘ[30]ውእቱ: ነቅዐ: ማይ:[31] በላዕሌሁ: ብርህት::[32] 10. በከመ: ከማሁ: ተፈጥረ: ለኃጥኣን: ሶበ: ይመውቱ:[33] ወይትቀበሩ: ውስተ: ምድር: ወዙነኔ: አ[34]ኮ: በ[35]ላዕሌሆሙ: በሕይወቶሙ:: 11. በዝየ:[36] ይትፈለጥ:[37] ነፍሳቲሆሙ:[38] ደበ: ዛቲ: ዐባይ:[39] ጻዕር: እስከ: አመ: ዐባይ: ዕለት:[40] እንተ: ዙነኔ: ወመቅሠፍት: ወጻዕር: ለእሉ: ይረግሙ:[41] እስከ:[42] ለዓለም: ወበቀል: ለነፍሶሙ፤ በህየ:[43] የአስሮሙ: እስከ: ለዓለም: [ወእመኒ: ውእቱ: እምቅድመ: ዓለም::][44] 12. ወከመዝ: ተፈልጠ:[45] ለነፍሰ:[46] እሉ: ይስክዩ:[47] እሉ:[48] ያርእዩ:[49] በእንተ: ሕጉለት:[50] አመ:[51] ተቀትሉ: በመዋዕሊ:[52] ኃጥኣን:: 13. ወ[53]ከመዝ: ተፈጥረ: ለ[54]ነፍሶሙ: ለሰብእ: እሉ:[55] ኢኮኑ: ዲድቃኒ:[56] አላ:[57] ኃጥኣኒ:[58] እሉ: ፍጹማኒ:[59] አበሳ:[60] ወምስለ: አባሲደን:[61] ይከውኑ: ከማሆሙ: ወነፍሶሙሰ:

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[1] *f* omits. [2] *a*, *a k*. Other MSS. read **ዘ**. [3] *f* reads **የሐውር:** [4] *m* reads **ዘ**. [5] *g* reads **ቀሎ:** *u* **ቀለ:** [6] Bracketed as a doublet of **እንዘ: ይብል:** *q*, *a k* omit. [7] Em. from **ይወጽእ:** of *a*–*g*, *β*. *g* reads **ይመጽእ:** [8] *g m u*. *q t*, *β* read **ቀትሎ:** [9] *g m*, *h o ¸b*. *q* reads **ቃያን:** *t*, *β*–*h o ¸b* **ቃየል:** *u* **ቀየን:** *x* **ቃኤል:** [10] *a b c e f h k l*[2] *n o*. *a*, *d l*[1] (*v*) *y x ¸a* omit. [11] *u* adds **እኁሁ:** [12] *t*, *x* read **"ኃጉሉ:** [13] *a* adds **ዙሉ:** *n* omits next six words through hmt. [14] *g m q*. *t u* read **እምነ:** *β* **እም**. [15] *a*–*q u*. *q u*, *β* read **ገጸ:** [16] *b c x* insert **ወበእንተዝ:** before **ውእቱ**. [17] *m* reads **ተስእልክዎ:** [18] An intrusion. [19] = *κριμάτων*, corrupt for *κοιλωμάτων*. [20] Position of **ዙሉ:** after the noun due possibly to the position of *πάντων* in G. *t*[2] *β* add **ወእቤ:** [21] *g m q*. *t u*, *β* read **"ልጡ:** [22] *a* omits. *k l n o y ¸a ¸b* omit the initial **ወ**. [23] *m* reads **ትነብሩ:** [24] *m* adds **ይልክፍ: ወ**. [25] *q* = G *χωρίζεσθαι*. *g m* read **ይፍልጥ:** *t u*, *β* **ይፍልጡ:** [26] *g u*. *m t*, *β* read **ምውታን:** *q* **ሙታን:** [27] *g*, *a k* read **ተፈልጡ:** [28] Supplied in accordance with G. [29] *n*. Other MSS. read **ነፍሶሙ:** [30] *g q*. Other MSS. read **ዝ**. [31] *m t u*, *β*. *g q* read **ማየ: ሕይወት:** [32] Em. from **በርሃን:** with G *φωτεινή* (so Flemming). [33] *n* adds **ወይትኃጕሉ:** [34] *t*[2] brackets. [35] *a* omits. [36] *a*. *β* prefixes **ወ**. [37] *a*. *t*[2] *β* read **"ፈለጣ:** [38] Corrupt (?) for **መንፈሳቲሆሙ:** But **ነፍስ:** = *πνεῦμα* in xv. 12; lxix. 12; xcix. 7; Sir. xxxi. 14; Isa. xix. 3, &c. [39] *q* reads **ዐቢይ:** [40] *g u* read **ዕለት:** [41] We should read **ይትረገሙ:** See note 9, p. 59. [42] *q* omits. [43] *a*–*q*. *q*, *t*[2] *β* prefix **ወ**. [44] Ethiopic intrusion. [45] *m q*, *t*[2] *β*–*a x*. *g t*[1] *u* read **ትፈልጥ:** *a x* **ተፈልጡ:** [46] *g* (*t*[1] ?). *q* reads **ነፍስ:** *m* **ነፍሶሙ:** *u*, *t*[2] *β* read **ለነፍሶሙ:** *β* adds **ለ** before the next word.

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ἠρώτησα[1] Ῥαφαὴλ τὸν ἄγγελον ὃς μετ' ἐμοῦ ἦν, καὶ εἶπα αὐτῷ Τοῦτο τὸ πνεῦμα ⌜τὸ ἐντυγχάνον⌝ τίνος ἐστίν, οὗ[2] οὕτως ἡ φωνὴ αὐτοῦ προβαίνει καὶ ἐντυγχάνει ⌜ἕως τοῦ οὐρανοῦ⌝; 7. καὶ ἀπεκρίθη μοι λέγων Τοῦτο τὸ πνεῦμά ἐστιν τὸ ἐξελθὸν ἀπὸ ⌜Αβελ ὃν ἐφόνευσεν Κάειν ὁ ἀδελφός, καὶ ⌜⌜Αβελ⌝ ἐντυγχάνει περὶ αὐτοῦ μέχρι τοῦ ἀπολέσαι τὸ σπέρμα αὐτοῦ ἀπὸ προσώπου τῆς γῆς, καὶ ἀπὸ τοῦ σπέρματος τῶν ἀνθρώπων ἀφανισθῇ τὸ σπέρμα αὐτοῦ. 8. Τότε ἠρώτησα[3] περὶ τῶν κοιλωμάτων[4] πάντων, διὰ τί ἐχωρίσθησαν *ἓν ἀπὸ τοῦ ἑνός[5]. 9. καὶ ἀπεκρίθη μοι λέγων Οὗτοι οἱ †τρὶς†[6] ἐποιήθησαν χωρίζεσθαι τὰ πνεύματα τῶν νεκρῶν· καὶ οὕτως (ἐ)χωρίσθη εἰς τὰ πνεύματα τῶν δικαίων, οὗ[7] ἡ πηγὴ τοῦ ὕδατος ἐν αὐτῷ[7] φωτινή· 10. καὶ οὕτως ἐκτίσθη *τοῖς ἁμαρτωλοῖς[8], ὅταν ἀποθάνωσιν καὶ ταφῶσιν εἰς τὴν γῆν, καὶ κρίσις οὐκ ἐγενήθη ἐπ' αὐτῶν ἐν τῇ ζωῇ αὐτῶν. 11. ὧδε χωρίζεται τὰ πνεύματα αὐτῶν εἰς τὴν μεγάλην βάσανον ταύτην, μέχρι τῆς μεγάλης ἡμέρας τῆς κρίσεως, τῶν μαστίγων καὶ τῶν βασάνων τῶν κατηραμένων[9] *μέχρι αἰῶνος[10] *ἵν' ἀνταπόδοσις[11] τῶν πνευμάτων· ἐκεῖ δήσει αὐτοὺς μέχρις αἰῶνος. 12. καὶ οὕτως ἐχωρίσθη τοῖς πνεύμασιν τῶν ἐντυγχανόντων, οἵτινες ἐνφανίζουσιν περὶ τῆς ἀπωλείας, ὅταν φονευθῶσιν ἐν ταῖς ἡμέραις τῶν ἁμαρτωλῶν. 13. καὶ οὕτως ἐκτίσθη τοῖς πνεύμασιν τῶν ἀνθρώπων, ὅσοι οὐκ ἔσονται[12] ὅσιοι ἀλλὰ ἁμαρτωλοί, ὅσοι[13] ἀσεβεῖς, καὶ μετὰ τῶν ἀνόμων ἔσονται μέτοχοι. τὰ δὲ πνεύματα [ὅτι οἱ ἐνθάδε θλιβέντες ἔλαττον κολάζονται][14]

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[1] MS. *ηρωτησεν.* [2] Em. with E from *διο.* Thus in *οὗ ... ἡ φωνὴ αὐτοῦ* we have the Semitic idiom קָלָהּ ... דִּי. See also ver. 9; xvii. 1; xxxii. 3. [3] E adds *περὶ αὐτοῦ καί* but wrongly, apparently. [4] Em. from *κυκλωματων.* The translator of E found *κυκλώματα* in ver. 2 for a corruption of *κοιλώματα* preserved in G, and here *κριμάτων* another corruption of *κοιλωμάτων.* [5] Em. by Dillmann and Lods from *ην απο του αιωνος.* [6] Corrupt. We expect *τέσσαρες.* [7] Semitic idiom = אשר ... בו or דִּי ... בֵּהּ. [8] Em. with E from *των αμαρτωλω̄.* [9] E takes this transitively: but it is to be taken passively as in Wisd. xii. 11; 2 Kings ix. 34; Matt. xxv. 31. [10] E = *μέχρι αἰῶνος καί.* [11] So Radermacher emends from *ην ανταποδωσεις.* E = *καὶ τῆς ἀνταποδόσεως.* [12] E = *ἦσαν.* [13] Add *ὅλοι* with E. [14] An explanatory gloss.

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[47] *t, β. gu* read ይሰክዩ: *mq* ይሰኪዩ: [48] *a. t²aehno(v) x, b* read ወእሰ: *b c d f k l, a* ወለእሰ: [49] *n* reads ደረእዩ: [50] *g u* read ሕ(ሐ *u*)ጕሰት: [51] *g* reads እሰ: [52] *u* omits. [53] *dy.* All other MSS. omit. [54] *g m, n* omit. [55] *m* prefixes ለ. [56] *q* reads ጻድቃን: [57] *m* reads እለ: [58] *t, β–a n x. a–t, a n x* read ኃጥኣን: [59] *t, β. a–t* read ፍጹማን: [60] *m* prefixes ዘ. [61] *g.* Other MSS. read አባስያን:

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ኢትትቀተል: በዕለት: ዝኔኔ: ወኢ*ይትነሥኡ:[1] *እምኔ: ዝየ::[2] 14. ውእተ: ጊዜ: ባረክዎ: ለ*እግዚአ: ስብሐት:[3] ወእቤ:[4] ቡሩክ:[5] እግዚእየ: እግዚአ:[6] ጽድቅ: ዘ[7]ይመልክ: እስከ: ለዓለም:: XXIII. ወእምህየ:[8] ሖርኩ:[9] ካልአ: መካነ: መንገለ: ዓረብ: እስከ: ኦጽናፈ: ምድር:: 2. ወርኢኩ: እሳተ: ዘይነድድ:[10] ዘ[11]ይረውፅ: እንዘ: ኢ*የዓርፍ:[12] ወኢ*ይነትግ:[13] እምዑፀቱ: መዐልት:[14] ወሌሊት: አላ:[15] ከማሁመ:: 3. ወ[16]ተስእልኩ: እንዘ: እብል: ዝንቱ: ምንት: ውእቱ: ዘአልቦ:[17] ዕረፍት::[18] 4. ውእተ: ጊዜ: አውሥአኒ: ራጉኤል:[19] ፩[20]እምኔ: ቅዱሳን:[21] መላእክት: ዘሀሎ: ምስሌየ: ወይቤለኒ: ዝንቱ:[22] ዘርኢከ:[23] ሩጸተ: †ወዝኒ:†[24] መንገለ: ዐረብ: እሳተ: ዘ*ይሰድድ:[25] ውእቱ: ዙሎ:[26] ብርሃናተ: ሰማይ:: XXIV. ወእምህየ:[27] ሖርኩ: *ካልአ: መካነ:[28] ምድር: ወ[29]አርእየኒ: ደብረ: እሳተ: ዘያንበለብል: መዐልተ: ወሌሊተ::[30] 2. ወሖርኩ: መንገሌሁ: ወ*ነጸርኩ:[31] ሰብዐተ: አድባረ: ክቡራት: ወዙሉ:[32] ፩እምኔ: ፩እንዘ: ይትዌለጥ:[33] ወ[34]አእባኒ:[35] *ክቡራት: ወሠናያት:[36] ወዙሉ:[37] ክቡር:[38] ወስቡሕ: ራእዮሙ: ወሠናይ: ገጾሙ: ፫መንገለ: ጽባሕ: ወ*ጽኑዓን:[39] ፩ዲበ: ፩ወ፫መንገለ: ሰሜን:[40] ፩ዲበ: ፩ወቈላት:[41] ዕሙቅ:[42] ወጠዋያት:[43] *አሐቲ: ለ[44]አሐቲ: ኢይትቃረባ::[45] 3. ወሳብዕ: ደብር: ማእከሎሙ: ለእሎንቱ:[46] ወ*ኖኖሙ:[47] ዘይትማሰሉ:[48] [ዙሎሙ:][49] ከመ: መንበረ: ኦትራኖስ:[50] ወ*የአውድዎ:[51] ዕጸወ: መዓዛ:: 4. ወ[52]ሀሎ: እም[53]ውስቴቶሙ: ዕፅ: ዘ[54]አልቦ: *ግሙራ:[55] አመ:[56] ጼነወ*ኒ:[57]

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[1] $g^1 m$ read **ይነሥኡ:** [2] $\alpha$. $\beta$ reads **እምዝየ:** [3] $dy$ read **እግዚአብሔር: አግ″ ስብሐት:** $n$ **እግዚአብሔር:** only. [4] $q$ omits. $m$ repeats this and next seven words. [5] $t^2$, $\beta$ add **ውእቱ:** [6] $m$ prefixes **ወ**. $q$, $\beta$ add **ስብሐት: ወ**. [7] $\alpha$, $k\,l^1\,y\,\alpha$. $\beta$–$c\,k\,l^1\,y\,\alpha$ read **ዘዙሎ:** $c$ **ዙሎ: ዘ**. [8] Before this chapter in $g$ there is the superscription **ኀበ: ርእየ: እሳተ: ዘይረውፅ: እንበለ: ዕረፍት:** [9] $e$ reads **ርኢኩ:** [10] A gloss? G omits. $m$ adds **ዘይኩር:** [11] $\alpha$–$m$. $m$, $t^2\,\beta$ read **ወ**. [12] $g\,m\,t$, $h\,k\,n\,x\,\alpha$. $q$, $a\,b\,c\,d\,e$ read **ደዐ″**. $u$, $f\,l\,o\,\beta$ **የዐ″**. [13] $g$ reads **የዓርፍ:** $q$, $a$ **ደነትግ:** [14] $g\,u$. $m\,q\,t$, $\beta$ read **መዓ″**. [15] $\beta$. So G ἀλλά. $g$ reads **ወእለ:** $m\,q\,t\,u$ **እለ:** For next word $q$ reads **″ሆሙ:** [16] $q$, $t^2$ omit. [17] $a\,x$ read **ዘአልቦቱ:** [18] $g\,q\,u$, $o$. $m\,t$, $\beta$–$o$ read **ዕረፍት:** [19] $m\,t$, $h\,l\,o$ read **ራጉኤል:** [20] $g$ omits. [21] $a\,b\,e\,l\,n\,o\,x\,\beta$ trans. after **መላ″** against $\alpha$, $c\,d\,f\,h\,k\,(v)\,y\,\alpha$. [22] $g$ adds **ውእቱ:** [23] G omits. [24] $\alpha$–$q$. If this is right, it represents τό before πρὸς δυσμάς. But it may be a corruption of **ዋዕይ:** as Flemming supposes. $q$ reads **ወዘኒ:** $\beta$ **ዘ**. [25] Em. from **ይነድድ:** with G ἐκδιῶκον. [26] Em. from **ዙሉ:** [27] Before this chapter $g$ adds the superscription **በእንተ: ፫አዶባር: ክቡራን:** [28] $t^1$ reads **ካልአ: መካናተ:** $a$ **ካልአ:** only. [29] $m$ reads **ዘ**. [30] $h\,k\,o\,\beta$ omit. [31] $\alpha$. $\beta$ reads **ርኢኩ:** [32] $q$ reads **ወዙሉ:** [33] $t$, $\beta$. $\alpha$–$t$ read **ይዌልጥ:** [34] $m\,u$ omit. [35] $q$ reads **አዕባን:** [36] $g$, $\beta$. $\alpha$–$g$ read **ክቡረ: ወሠናየ:** [37] $g\,u$, $\beta$. $m\,q\,t$ read **ወዙሉ:** $g\,m\,t\,u$ add **ክብረ:** [38] $m\,q\,t$, $\beta$. $g\,u$ read **ክቡረ:** [39] $m\,q\,u$, $\beta$–$dy$. $g$ reads **ጸዐኖን:** $t$, $n$ **ጽዐኖን:** $dy$ **ጽኑዓት:** [40] $a\,b\,c\,o\,x\,(v\,w)\,\beta$ add **ወጽኑዓን:** against $\alpha$, $d\,e\,f\,h\,k\,l\,n\,y\,\alpha$. [41] $q$. All other MSS. read **ቈላተ:** (**ቀለተ:** $u$). [42] $q$. $g\,u$ read **ዕመቀ:** $m$ **እመቃ:** $t^1$ **ዕሙቃ:** $t^2\,\beta$ **ዕሙቃተ:** [43] $g\,q$. $m\,t\,u$, $\beta$–$a$ read **″ደት:** $a$ omits. [44] $m\,q$, $t^2\,\beta$. $g$ reads **ለአሐቲ: ለ**. $t^1\,u$ read **ለለአሐቲ:** (+ **አሐቲ:** $u$).

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αὐτῶν, οὐ τιμωρηθήσονται[1] ἐν ἡμέρᾳ τῆς κρίσεως, οὐδὲ μὴ μετεγερθῶσιν ἐντεῦθεν. 14. Τότε ηὐλόγησα τὸν κύριον τῆς δόξης, καὶ εἶπα Εὐλογητὸς *εἶ, Κύριε ὁ τῆς δικαιοσύνης[2], κυριεύων *τοῦ αἰῶνος[3].

XXIII. Κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον πρὸς δυσμὰς[4] τῶν περάτων τῆς γῆς. 2. καὶ ἐθεασάμην πῦρ[5] διατρέχον καὶ οὐκ ἀναπαυόμενον οὐδὲ ἐνλεῖπον τοῦ δρόμου, ἡμέρας καὶ νυκτὸς †ἅμα†[6] διαμένον. 3. καὶ ἠρώτησα λέγων Τί ἐστιν τὸ μὴ ἔχον ἀνάπαυσιν; 4. τότε ἀπεκρίθη μοι Ῥαγουήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων ὃς μετ' ἐμοῦ ἦν Οὗτος ὁ δρόμος τοῦ πυρὸς τὸ πρὸς δυσμὰς πῦρ τὸ *ἐκδιῶκόν ἐστιν[7] πάντας τοὺς φωστῆρας τοῦ οὐρανοῦ. XXIV. Καὶ[8] ἔδειξέν μοι ὄρη πυρὸς καιόμενα[9] .... νυκτός. 2. καὶ ἐπέκεινα αὐτῶν ἐπορεύθην καὶ ἐθεασάμην ἑπτὰ ὄρη ἔνδοξα, πάντα ἑκάτερα τοῦ ἑκατέρου διαλλάσσοντα, *ὧν οἱ λίθοι ἔντιμοι τῇ καλλονῇ[10], καὶ πάντα ἔντιμα καὶ ἔνδοξα καὶ εὐειδῆ, (τρία ἐπ') ἀνατολὰς ἐστηριγμένα (ἓν) ἐν τῷ ἑνί, καὶ τρία ἐπὶ νότου (ἓν) ἐν τῷ ἑνί. καὶ φάραγγες βαθεῖαι καὶ τραχεῖαι[11], μία τῇ μιᾷ οὐκ ἐγγίζουσαι, 3. καὶ [τῷ ὄρει][12] ἕβδομον ὄρος ἀνὰ μέσον τούτων, καὶ *ὑπερεῖχεν τῷ ὕψει, ὅμοιον[13] καθέδρᾳ θρόνου, καὶ περιεκύκλου δένδρα αὐτὸ[14] εὐειδῆ[15]. 4. καὶ ἦν ἐν αὐτοῖς δένδρον ὃ οὐδέποτε ὤσφρανμαι καὶ οὐδεὶς ἕτερος αὐτῶν ⌜ὠσφράνθη⌝[16], καὶ οὐδὲν ἕτερον ὅμοιον

[1] E = ἀναιρεθήσονται or ἀποθανοῦνται. This is supported by xcix. 11; cviii. 3; Matt. x. 28. [2] E = κύριός μου, ὁ κύριος τῆς δικαιοσύνης. [3] = 'the world.' E = μέχρι τοῦ αἰῶνος. [4] E adds μέχρι. [5] E adds φλεγόμενον. [6] Read ἀλλά with E. [7] = רעע הוה. Is the רעע corrupt for רָעָה = 'feeds,' 'nourishes?' In that case we should have a play on the name of the angel. See xx. 4. [8] Before καί insert with E κἀκεῖθεν ἐφώδευσα εἰς ἄλλον τόπον τῆς γῆς. [9] E adds ἡμέρας καί. [10] E = καὶ τοὺς λίθους ἐντίμους καὶ καλούς or by a slight change the nom. can be read: see notes 35, 36, p. 60. [11] E = σκολιαί. [12] An intrusion. [13] E (i.e. *h o b*) = ὑπερεῖχεν (*a*, *β*-*h o b* = καὶ τὸ ὕψος) αὐτῶν ἦσαν ὅμοια πάντα, but πάντα is an intrusion, and by slight changes we obtain a text = ὑπερεῖχεν αὐτῶν ὅμοιον. See note 47, p. 61. [14] MS. αυτω. [15] E = εὐώδη which is right. Cf. vers. 4, 5, xxv. 4. [16] Em. from ηυφρανθη (Beer). Here αὐτῶν is the object of the verb. But as the verb was wanting in the original of E, E rendered αὐτῶν as though it were ἐξ αὐτῶν, thus making it dependent on the subject. For οὐδεὶς... αὐτῷ E gives οὐδὲν (or οὐδεὶς) αὐτῶν καὶ οὐδὲν ἕτερον ὅμοιον αὐτῷ ἦν.

[45] *m q t, β. g* reads ቅረባ: *t*[2] "ቃረብ: *u* "ቀረበ: [46] *t, β. g m u* read ለእሱ". *q* ለእሙንቱ: [47] *h o b* = ὑπερεῖχεν αὐτῶν. *a, β–b* read ኑሮሙስ: (*g* ንሖ"). This final ስ, which is in all MSS., I have emended unto ዘ and prefixed to ይትማ". [48] *g u* read ይትመ". ይትማ" should be emended into ይትማሰል: Thus ዘይትማ" = G ὅμοιον. [49] I have with some hesitation bracketed this word, as G, *d* omit. [50] *g q. m t u, β* read አትሮንስ:. [51] *g, abcdeh. mt, fklnox a b* read የዓ" *q u* ደአ". *m* adds በእንተ: [52] *m* omits. [53] *g m. q t u* read ዘእም. *β* omits. [54] *q u. g m t, β* omit. [55] *g* reads ግሞራ: [56] *m* reads አስመ: [57] *d y* read ኑ:

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†ወአይእምውስቴቶሙ: ወባዕዳንሂ: ዘከማሁ:[1] አኮኑ፤ ይሜዕዝ:[2] እምዙሉ: መዐዛ: ወቁጽሉ: ወጽጌሁ:[3] ወዕፀ: አይጸመሂ: ለዓለም: ወፍሬሁኒ: ሠናይ: ወፍሬሁሰ: ከመ: እስካለ: በቀልት::[4] 5. ውእት:[5] ገዜ: እቤ:[6] ዝንቱ: ሠናይ:[7] ዕፀ: ወ[8]†*ሠናይ: ለርእይ:†[9] ወአዳም: ቁጽሉ: ወ†ፍሬሁኒ:†[10] ሞገስ:[11] ጥቀ: ለርእየ:[12] ገጽ:: 6. ውእት:[13] ገዜ: አውሥእኒ:[14] ሚካኤል: ፤እምነ: መላእክት: ቅዱሳን: ወክቡራን:[15] እንዘ:[16] ምስሌየ: ሀሎ: ውእቱ: ዘደቤሆሙ:: XXV. ወ*ይቤለኒ:[17] ሄኖክ: ምንተ: ትሴአል:[18] በእንተ: መዓዛሁ: ለዝ:[19] ዕፀ: ወትጤየቅ:[20] ከመ: ታእምር:: 2. ውእት:[21] ገዜ: *አውሣእክዎ:[22] አነ:[23] ሄኖክ:[24] *እንዘ: እብል:[25] በእንተ: ዙሉ: እፈቅድ: ጓእምር: ወ[26]ፈ*ድፋደ*ሰ:[27] በእንተ*ዝ:[24] ዕፀ:: 3. ወአውሥአ:[28] እንዘ: ይብል: ዝንቱ: ደብር:[29] ዘርሒክ: ነዋኅ:[30] ዘርእሱ: ይመስል: መንበሮ: ለእግዚእ:[31] መንበሩ: ውእቱ: ኀበ: ይነብር: *ቅዱስ: ወዐቢይ:[32] እግዚእ: ስብሐት: ንጉሥ: ዘለዓለም: ሶበ:[33] ይወርድ: የኀውጻ:[34] ለምድር: በሠናይ::[35] 4. ወዝንቱሂ:[36] ዕፀ:[37] መዓዛ:[38] ወአአሐዱ: ዘ[39]ሥጋ: አልቦ: ሥልጣኑ:[40] ከመ: ይግሥሥ:[41] እስከ: አመ:[42] ዐባይ:[43] ዙኔ: አመ: ይትቤቀል: ዙሎ: ወ*ይፈጽም:[44] እስከ: ለዓለም፤ ዝኬ:[45] ለ[46]ጻድቃን: ወለትሑታን: ይትወሀብ::[47] 5. [እም][48]ፍሬ: ዚአሁ: [ይትወሀብ:][49] ለኅሩያን:[50] †ሕይወት:†[51] †*ወመንገለ: መስዕ:†[52] ይትክል:[53] ዲበ:[54]

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[1] *m* repeats. *q* reads **ዘከማሆሙ:** See note 16, p. 61. [2] *g m u. q t*[1] read **ይምዕዝ:** *t*[2] *β* **ዘይምዕዝ:** [3] *n* reads **ወፍሬሁ:** *h o ḍ* trans. before **ወቁ″.** [4] *o ḍ* read **በረክት:** [5] *a, ḍa. β–ḍa* read **ወውእት:** [6] Add **ከመ:** and trans. the next two words with G. *β* adds **ነዋ:** [7] *abdx* omit. [8] *a x* omit. [9] = *εὐειδές.* But *εὐῶδες* in G is all but certainly right. For **ለርእይ:** of *g m t, β*, we find **ሰርጹይ:** in *q u.* [10] Corrupt for **ጽጌሁ:** = *ἄνθη αὐτοῦ.* See same corruption in note 3. *q* reads **ፍሬሁ:** [11] *q* reads **ወሙጉስ:** [12] *g m t, β. q* reads **ለርጹዩ:** *u* **ለርጹየ:** [13] *a. t*[2] *β* read **ወውእት:** [14] *g* reads **አወ″** *m* **ወአው″** and trans. before **ውእት:** [15] G omits. [16] *a. β* reads **ዘ:** [17] *m* reads **ይቤሎሙ:** [18] *a o x ḍ.* So G. *a, β–a o x ḍ* read **ትሴአለኒ:** [19] *q* reads **ለውእቱ:** [20] *g u. m* reads **ትጠይቅ:** *q t, β* **ትጤይቅ:** See note 6, p. 63. [21] *a, e f h k l n o p (v) ḍa ḍb. a b c d x* read **ወውእት:** [22] *q t*[2], *β. g* reads **አውሣእኩ:** *m t u* **አውሥአ:** [23] *g, t*[2] *β.* Other MSS omit. [24] *q* omits. [25] *q* reads **ወእቤሎ:** *m t*[1] *u* **እንዘ: ይብል:** [26] *q t u, β–o. g m, o (v)* omit. [27] *m* omits. [28] *g* (though with rare form **አወ″**). All other MSS. add **ኒ.** [29] *t* adds as a gloss **እግዝእት: ማርያም: ወቦ: ዘይቤ: ደብረ: ሲናይ:** [30] *a–q, a x. q* reads **ነዋኅ:** *b c e f n* **ነዊኅ:** *d h k l (o?) y ḍa ḍb* **ነዊኅ:** [31] *q u* read **መንበሩ: ለእግዚአብሔር: (ለእግዚእ: *u*).** [32] *u* reads in acc. [33] *q* reads **ወሶበ:** *u* **ወ.** *a x* add **ይመፅእ: ወ.** [34] *g* reads **ይጓውጻ:** [35] *q* reads **ሠናይ:** *u* omits. [36] *a. β–e f* read **ወዝንቱኒ:** *e f* **ዝንቱኒ:** [37] *t u, β–n. g m, n* read **ዕፀ:** *q* **ዕፀወ:** [38] *t*[2], *β* add **ሠናይ:** [39] *u* omits. [40] *a–m. m, t*[2] *β* read **ሥልጣን:** [41] *t*[2], *β. a* reads **ይግሰስ:** [42] *g* omits. [43] *g t. m, h o ḍ* read **ዓባይ:** *q u, β–h o ḍ* **ዐቢይ:** *g* adds **እለት: እንተ:** [44] *g t.* All other MSS. read **ይትፈጸም:** [45] *a* = *τόδε. β* reads **ዝኩ:** [46] *y* omits from **ጻድቃን:** to **እም** inclusive. [47] *c* omits next three words through hmt. [48] G omits, and rightly. This preposition added when **ይትወሀብ:** was interpolated. [49] Interpolated. G omits. *g* reads **ይትወሃብ:**

αὐτῷ· ὀσμὴν εἶχεν εὐωδεστέραν πάντων ἀρωμάτων, καὶ τὰ φύλλα αὐτοῦ καὶ τὸ ἄνθος καὶ τὸ δένδρον οὐ φθίνει[1] εἰς τὸν αἰῶνα· *οἱ δὲ περὶ τὸν καρπὸν[2] ὡσεὶ βότρυες φοινίκων. 5. τότε εἶπον ⌜Ὡς⌝ καλὸν τὸ δένδρον τοῦτό ἐστιν καὶ εὐώδες[3], καὶ ὡραῖα τὰ φύλλα, καὶ τὰ ἄνθη αὐτοῦ ὡραῖα τῇ ὁράσει. 6. τότε ἀπεκρίθη μοι Μιχαήλ, εἷς τῶν ἁγίων[4] ἀγγέλων ὃς μετ' ἐμοῦ ἦν καὶ αὐτὸς αὐτῶν ἡγεῖτο, XXV. καὶ εἶπέν μοι Ἐνώχ, τί ἐρωτᾷς[5] ⌜καὶ τί ἐθαύμασας⌝ ἐν τῇ ὀσμῇ τοῦ δένδρου, καὶ ⌜διὰ τί⌝ *θέλεις τὴν ἀλήθειαν μαθεῖν[6]; 2. τότε ἀπεκρίθην[7] αὐτῷ[8] Περὶ πάντων εἰδέναι θέλω, μάλιστα δὲ περὶ τοῦ δένδρου τούτου σφόδρα. 3. καὶ ἀπεκρίθη λέγων Τοῦτο τὸ ὄρος τὸ ὑψηλόν[9], οὗ ἡ κορυφὴ ὁμοία θρόνου θεοῦ, καθέδρα[10] ἐστὶν οὗ καθίζει *ὁ μέγας κύριος, ὁ ἅγιος τῆς δόξης[11], ὁ βασιλεὺς *τοῦ αἰῶνος[12], ὅταν καταβῇ ἐπισκέψασθαι τὴν γῆν ἐπ' ἀγαθῷ. 4. καὶ τοῦτο τὸ δένδρον εὐωδίας, καὶ οὐδεμία σὰρξ ἐξουσίαν ἔχει ἅψασθαι αὐτοῦ μέχρι τῆς μεγάλης κρίσεως, ἐν[13] ᾗ ἐκδίκησις πάντων καὶ τελείωσις μέχρις αἰῶνος· τότε[14] δικαίοις καὶ ὁσίοις δοθήσεται. 5. *ὁ καρπὸς αὐτοῦ τοῖς ἐκλεκτοῖς †εἰς ζωὴν† εἰς βοράν, καὶ[15] μεταφυτευθήσεται ἐν τόπῳ ἁγίῳ παρὰ τὸν

[1] MS. *φθεινι.* [2] E = *ὁ δὲ καρπὸς καλὸς καὶ ὁ καρπός.* [3] E = *εὐειδές* but text is better. See note 15, p. 61. [4] E adds *καὶ ἐντίμων.* [5] E adds *με.* [6] This interesting phrase = תצבא יציבא. Cf. Dan. vii. 19. E = *ἀκριβοῖς μαθεῖν.* Here the *μαθεῖν* is unnecessary. Cf. Dan. vii. 19 (Theod.) where after *ἐπήτουν ἀκριβῶς* some MSS. add *μαθεῖν.* The phrase has already occurred in xxi. 5 *περὶ τίνος τὴν ἀλήθειαν φιλοσπουδεῖς.* There E renders freely as *περὶ τίνος ἀκριβοῖς καὶ φιλοσπουδεῖς.* See also Dan. vii. 16. [7] MS. *απεκρειθη.* [8] E adds λέγων. [9] E adds *ὃ εἶδες.* [10] E adds *αὐτοῦ.* [11] Text confused. E = *ὁ ἅγιος καὶ ὁ μέγας ὁ κύριος τῆς δόξης. ὁ κύριος τῆς δόξης* is supported by xxvii. 5. [12] E = *αἰώνιος.* [13] MS. *ει.* [14] E = *τόδε.* [15] This text seems right save the phrase *εἰς ζωήν* = לחיין or possibly לחייא corrupt for לֶהֱוֵא = *ἔσται.* The writer had before him Ezek. xlvii. 12 והיו פריו למאכל. Thus the original probably ran וְאִנְּבֵה לבחיריא להוא למיכל. Hence for *εἰς ζωήν* in text read *ἔσται.* E which = *ἐκ τοῦ καρποῦ αὐτοῦ δοθήσεται τοῖς ἐκλεκτοῖς ζωή, καὶ εἰς βορρᾶν* should be corrected accordingly. Mr. Cowley suggests *εἰς βοράν* may be a rendering of לחמא and of this לחייא may be a corrupt dittography. If this is right, then the full stop should be omitted after *δοθήσεται* and *τότε . . . βοράν* treated as one sentence.

*q* **ወይትወሀብ፡** The verb in the Aramaic was לֶהֱוֵה = *ἔσται* of a corruption of which *εἰς ζωήν* is a rendering. See note 15, p. 63. [50] *m* reads **ለዓፈደ፡** *q* **ለጌራን፡** [51] *g q* (= *εἰς ζωήν?*). All other MSS. read **ሕይወት፡** = *ζωή.* *a x* trans. **ሕይ"** after **መስዕ፡** In either case the text is wrong. See note 49 and also note 15, p. 63. [52] *g q.* Other MSS. read **መን" መስዕ፡** Here E confounded *εἰς βοράν* = **ለእክል፡** with *εἰς βορρᾶν* = **መን" መስዕ፡** The **ወ** before **መንገለ፡** should be placed before **ይትክል፡** [53] We should prefix **ወ.** See preceding note. *u* adds **መንገለ፡ መስዕ፡** *b o* (*v*) *a b* read **ይትክል፡** [54] *a. β* reads **ወ.ስት፡**

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መካን: ቅዱስ: መንገለ: ቤቱ: ለእግዚእ: ንጉሥ: ዘለዓለም። 6. ውእቱ:[1] ገዜ: ይትፈሥሑ:[2] በፍሥሓ: ወይትሐሰዩ: ውስተ:[3] ቅዱስ:[4] ወያበውኡ:[5] *መዓዛ: ሎቱ:[6] በ[7]አዕጽምቲሆሙ: ወሕይወተ: ብዙኀ:[8] የሐይዉ:[9] በዲበ:[10] ምድር: በከመ: ሐይዉ:[11] አበዊከ:[12] ወበመዋዕሊሆሙ: ኀዘን: ወ*ጎማም:[13] ወፃዕር:[14] ወመቅሠፍት: ኢይገሥሥሙ።[15] 7. ውእቱ:[16] ገዜ: በረክዎ: ለአምላክ:[17] ስብሐት: ንጉሥ:[18] ዘለዓለም: እስመ: አስተዳለወ: *ለሰብእ: ከመዝ: ዲቃን:[19] ወከመዝ: ፈጠረ: ወይቤ: የሀብዎሙ። XXVI. ወእምህየ: ሖርኩ: ማእከለ: ምድር: ወርኤኩ: *መካነ: ቡሩክ:[20] [ጥዑሰ:][21] (ዘቦቱ: ዕፀወ:)[22] ዘቦቱ: አዕፀቀ:[23] ዘ[24]ይኑብር: ወይሠርፅ: [እምዕፀ:[25] ዘ*ተመትረ።][26] 2. ወበህየ: ርኤኩ: ደብረ: ቅዱስ: ወ[27]መትሕተ: ደብር: ማይ: እመንገለ:[28] ጽባሕ:[29] ወ*ውሕዘቱ:[30] መንገለ:[31] ሰሜን። 3. ወርኤኩ: መንገለ: ጽባሕ: *ካልኣ: ደብረ:[32] ዘይነውኅ: እምዝ:[33] ወማእከሎሙ: ቈላ:[34] ዕሙቅ:[35] ወ*አልቦ:[36] ረሐበ:[37] ወ*ቦቱኒ:[38] ማይ:[39] የሐውር: መንገለ: ደብር። 4. ወመንገለ: ዐረቡ:[40] ሰዝ:[41] ካልኣ:

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[1] *q* prefixes **ወ**. [2] *q t u*, *β*. *g* reads **ይትፈሣሕ**: *m* "**ፈሣሕ**: [3] *g* reads **በውስተ**: G has *καὶ εἰς*. [4] *g* adds **ማኅደር**: [5] *g q*, *o ¸b* = *καὶ λήψονται* or *εἰσοίσουσι* = ይነሥኡ. See note 5, p. 65. *m t u*, *β–o ¸b* read **ደበውኡ**: which may be corrupt for **ይበውኡ**: = *εἰσελεύσονται* as I conjectured in 1893. [6] *g q t* = *τὴν ὀσμὴν αὐτοῦ*; for it seems that we must here take **ሎቱ**: as a rendering of *αὐτοῦ*, just as in xlviii. 9 **ሎሙ**: = *αὐτῶν* (see Dillmann's *Lex.*, col. 23). *m*, *β–a x* read **ሎቱ**: **መዓዛ**: *u* **መዓዛ**: For **ሎቱ**: *a x* read **ዕፀወ**: [7] *a*, $k^1 n$. $t^2 \beta$–$k^1 n$ read **በበ**. [8] *u* reads **ብዙኃን**: [9] *g* reads **የሐዩ**: [10] *g q*, *β*. *m t u* read **ዲቦ**: [11] *m* reads **ሐይወ**: *u* **የሐይዉ**: [12] *q* adds **በዲበ**: **ምድር**: [13] *a* reads **ምንዳቤ**: [14] *a*. *β* reads **ወጻማ**: *q* trans. **ወፃ"** after **ወመቅ"**. [15] *g* reads **ኢይገ"**. [16] *u* prefixes **ወ**. [17] *m t u*, *β–x ¸a*. *g q*, *x ¸a ¸b* read **ለእግዚአ**: [18] *g* reads **ንጉሠ**: *q* **ለንጉሥ**: [19] *g*, *n*. These two MSS. alone preserve the strange order in G *ἀνθρώποις τὰ τοιαῦτα δικαίοις*. All other MSS. read **ከመዝ: ለሰ" ዲ"**. A late (?) hand adds **ለ** before **ዲ"** in *g*. [20] *q* omits. [21] An Ethiopic gloss inserted asyndetically in *g m t u*, *c d f* $h^1$ *k l n y*. G, *q* omit. *a b e* $h^2$ *o x ¸a ¸b* read **ወጥዑሰ**: [22] Deliberately (?) omitted by translator of E on the ground of the sense, though possibly it may have fallen out in E before **ዘቦቱ: አ"**. See note 10, p. 65. [23] *a–m*, *k*. *m*, $t^2 \beta$–*k* read **አዕጹቅ**: *t* adds marginal glosses **ሐዋርያት**: and **ነቢያት**: [24] $t^1$ omits. [25] *g* omits. [26] *a x* read **ትትክለ**: [27] *c* omits. [28] *a–m*. *m* reads **መን"**. *β* **ዘመን"**. [29] *a–q*, *a l ¸a*. *q*, *β–a l ¸a* read **ጽባሕ**: [30] *q* reads **ውኅዘት**: [31] *u* reads **እመን"**. [32] *g q u* read **ካልኣ: ደብር**: [33] *q*. All other MSS. read **ከመዝ**: [34] *q*, *β*. *g* $t^1$ read **ቈላት**: *u* **ቈላተ**: *m* **ቈያዑላት** (sic). [35] *g u*. *m q t*, *β* read **ዕሙቅ**: [36] *β*. *a* reads **አልቦሙ**: [37] *g*. *m q t u* read **ርኅበ**: *a b o x* **ራኅብ**: *c e f h k l ¸a ¸b* **ራኅብ**: *d* **ራኃብ**: [38] Em. with G *δι' αὐτῆς* from **ሎቱኒ**: of *q*. *g* reads **ውእቱ**: Other MSS. **ላቲኒ**: [39] *q* reads **ማየ**: *β* trans. after **የሐ"** against *a*, (*v*). [40] *m* reads **ዓረብ**: [41] *q* reads **ለዝኩ**: *e* **ለ**.

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οἶκον τοῦ θεοῦ[1] βασιλέως[2] *τοῦ αἰῶνος[3]. 6. τότε εὐφρανθήσονται εὐφραινόμενοι καὶ χαρήσονται καὶ[4] *εἰς τὸ ἅγιον εἰσελεύσονται· αἱ ὀσμαὶ αὐτοῦ[5] ἐν τοῖς ὀστέοις αὐτῶν, καὶ ζωὴν πλείονα[6] ζήσονται ἐπὶ γῆς ἣν ἔζησαν οἱ πατέρες σου, καὶ ἐν ταῖς ἡμέραις αὐτῶν καὶ βάσανοι καὶ πληγαὶ καὶ μάστιγες οὐχ ἅψονται αὐτῶν. 7. Τότε ηὐλόγησα[7] τὸν θεὸν τῆς δόξης, τὸν βασιλέα *τοῦ αἰῶνος[8], ὃς ἡτοίμασεν *ἀνθρώποις τὰ τοιαῦτα δικαίοις[9], καὶ αὐτὰ ἔκτισεν καὶ εἶπεν δοῦναι αὐτοῖς.

XXVI. Καὶ ἐκεῖθεν ἐφώδευσα εἰς τὸ μέσον τῆς γῆς, καὶ ἴδον τόπον ηὐλογημένον, ἐν ᾧ ⌜δένδρα ἔχοντα⌝ παραφυάδας μενούσας καὶ βλαστούσας [τοῦ δένδρου ἐκκοπέντος][10]. 2. κἀκεῖ τεθέαμαι ὄρος ἅγιον[11]. ὑποκάτω τοῦ ὄρους ὕδωρ ἐξ ἀνατολῶν, καὶ τὴν †δύσιν†[12] εἶχεν πρὸς νότον. 3. καὶ ἴδον πρὸς ἀνατολὰς ἄλλο ὄρος ὑψηλότερον τούτου, καὶ ἀνὰ μέσον αὐτοῦ[13] φάραγγα βαθεῖαν, οὐκ ἔχουσαν πλάτος, καὶ δι' αὐτῆς ὕδωρ πορεύεται ⌜ὑποκάτω⌝ ὑπὸ τὸ ὄρος. 4. καὶ πρὸς δυσμὰς τούτου ἄλλο ὄρος ταπεινότερον αὐτοῦ καὶ οὐκ ἔχον

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[1] E = *κυρίου*. [2] MS. *βασιλευς*. [3] E = *αἰωνίου*. [4] E trans. after *ἅγιον*, and perhaps rightly. [5] E = *εἰς τὸ ἅγιον καὶ* (*g q*, *o* *b*. *m t u*, *β–o* *b* omit) *λήψονται τὴν ὀσμὴν αὐτοῦ*, but, as we have shown (note 5, p. 64), it can by an easy emendation be brought into line with G. Otherwise the two versions may go back to the Aramaic. Thus G = ולקודשא יעולון ריחהי and E לקודשא (ו)יעילון ריחה. The next words are somewhat in favour of the text of E. *ἐν τοῖς ὀστέοις αὐτῶν* = בגרמיהון which also = *εἰς ἑαυτούς*. This latter meaning suits the context. [6] This seems to require us to read *ἤ* before *ἣν*. [7] MS. *ηυλογησαν*. [8] E = *αἰώνιον*. [9] This order is preserved in E. See note 19, p. 64. [10] This sentence is difficult. *τοῦ δένδρου ἐκκοπέντος* can only be interpreted of Israel. Hence if they are genuine, *δένδρα ἔχοντα* cannot be. So the translator of E may have thought and so omitted rendering *δένδρα ἔχοντα*. If *τοῦ δένδρου ἐκκοπέντος* is original, the text may refer to the participation of the righteous descendants of Israel in the Messianic kingdom in Palestine. Since, however, the trees here spoken of as having shoots are again referred to in xxvii. 1 *γῆ . . . πλήρης δένδρων*, we conclude that the *δένδρα* are original, and that *τοῦ δένδρου ἐκκοπέντος* is a disturbing gloss, which introduces symbolical meanings into a non-metaphorical passage. Hence I have bracketed it. *μενούσας* which seems to be a rendering of קַיָמִין, and so may be rendered here 'living.' [11] E adds *καί*. [12] Corrupt. E = *ῥύσιν* which is right. [13] Better *αὐτῶν* with E.



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ደብር: ወይቴሐት: ሎቱ: ወአልቦ: ኑሐ:[1] ወ[2]ቄላ: ታሕቱ:[3] ማእከሎሙ:[4] ወካልእት:[5] ቄላ:[6] ዕሙቅ:[7] ወይቡስ:[8] መንገለ: ጽንፈ: ሠለስቲሆሙ::[9] 5. ወዙሉ: ቄላት:[10] ዕሙቃት:[11] ወ*አልቦን:[12] ርኅበ:[13] እምኩዙሕ:[14] ጽኑዕ፤ ወዕፀ: ኢ[15]ይተከል:[16] ላዕሌሆን::[17] 6. ወእንከርኩ: በእንተ: ኩዙሕ: ወ*እንከርኩ:[18] በእንተ: ቄላ: ወጥቀ: እንከርኩ::[19] XXVII. ውእቱ:[20] ገዜ: እቤ: በእንተ: ምንት: ዛቲ: ምድር:[21] ቡርክት:[22] ወዙለንታሃ: ምልእት:[23] ዕፀው:[24] ወዛ:[25] ቄላ: ርግምት: ማእከሎሙ:: 2. ውእቱ:[26] ገዜ: አውሥአኒ: ኡርኤል:[27] ፮*እምቅዱሳን: መላእክት:[28] *እንዘ: ሀለው:[29] ምስሌየ: ወይቤለኒ:[30] ዝቈላ:[31] ርግምት: ይእቲ:[32] ለርጉማን: እስከ: ለዓለም፤ ዝየ: ይትጋብኡ: ዙሎሙ: እለ: ይብሉ: በአፉሆሙ: *ላዕለ: እግዚአብሔር:[33] ቃለ:[34] ዘ*ኢ[35]ይደሉ: ወበ*እንተ:[30] *ስብሐት: ዚአሁ:[36] ይትናገሩ:[37] ዕፀባት: ዝየ: ያስተጋብእዎሙ: ወ[38]ዝየ: ምዙናኒሆሙ::[39] 3. በደኃሪ:[40] መዋዕል: ይከውን: ላዕሌሆሙ: አርአያ: ዙነኔ: ዘበ: ጽድቅ: በቅድመ: ዲድቃን: [ለዓለም:][41] ዙሎ: መዋዕለ: ዝየ:[42] ይባርክዎ:[43] ምሑራን:[44] ለ*እግዚአ: ስብሐት:[45] ንጉሥ:[46] ዘለዓለም:: 4. በመዋዕለ:[47] ዙነኔሆሙ: ይባርክዎ: በምሕረት: በከመ: ከፈሎሙ:: 5. ውእቱ: ገዜ:[48] ባረክዎ: ለ*እግዚአ: ስብሐት:[49] ወ*ተሎቱ: ነገርኩ:[50] ወ*ዘመርኩ:[51] በከመ: ይደሉ: ለዕበዩ:: XXVIII. ወ*እምህየ:[52] ሖርኩ: *መንገለ:

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[1] *g u.* *m, a b c d e f n o x ,a ,b* read **ኑኅ:** *q* **ኑ◦ልቄ:** *t, h k l* **ኑኃ:** [2] *m* adds **አልቦ:** For **ቄላ:** *t* reads **ቄላት:** [3] *t* reads **ታሕት:** [4] *m q u, a* prefix **ወ**. *t* reads **ማእከሌሆሙ:** [5] *g m u.* *q* reads **ወካልእትኒ:** *t, β–a* **ወካልእት:** *a x* **ካልእትሂ:** [6] *a–t.* *t, β* read **ቄላት:** [7] *q.* *g* reads **ዕሙቃተ:** All other MSS. **ዕሙቃት:** [8] Em. from **ይቡሳን:** of *g q.* *m t u, β* read **"ሳት:** [9] *g m q, β.* *t u* read **ሠለስቲሆን:** [10] *a–u, y.* *β–y* read **ቄለቱ:** *u* reads **ቄላተ:** and trans. before **ዙሉ:** [11] *u* reads **ዕሙቃተ:** [12] *q* reads **አልቦሙ:** [13] *a.* *a b c* read **ራንብ:** *d e f h k l n o x ,a ,b* **ራኅብ:** [14] *u* reads **እምዙዙሕ:** [15] Added in accordance with G. *g, e* read **H**. All other MSS. omit. [16] *q t u, β–,a* = G ἐφυτεύετο. *g m, ,a* read **ይተክል:** [17] *a.* *t*[2] *k n* read **በላዕሌሆን:** *a b c d e f g h l o x ,a ,b* **በላዕሌሆሙ:** [18] *q* omits. [19] *m* adds **በእንተ: ኩዙሕ: ወእንከርኩ: በእንተ: ቄላ: ወእንከርኩ:** [20] *c* prefixes **ወ**. [21] *g t*[1] *u* add **እለ:** [22] *t u* read **ቡሩክት:** ("ክት: *t*) [23] *g* reads **ምልእት:** [24] *β* trans. before **ምልእት:** *d f h k l ,a* read **ዕፀው:** [25] *a d h* read **ወዘ:** [26] *n* prefixes **ወ**. [27] *a–q, e f h k l n.* *q, a b c d x ,a* read **ኡራኤል:** *o p (v) ,b* **ሩፋኤል:** [28] *a.* *β* reads **እመላእክት: ቅዱሳን:** [29] *m q t*[1]. *g u* read **እምዘ: ሀሎ:** *t*[2] *β* **ዘሀሎ:** [30] *a x* omit. [31] *a.* *t*[2] *β* read **ዛቈላ:** *a* **ዘሀሎ:**. [32] *β* omits. [33] *q* trans. before **በአፉሆሙ:** *a x* trans. after **ዘኢይደሉ:** [34] *q* trans. after **ዘኢይደሉ:** [35] *g* omits. [36] *u* reads **ስብሐቲሁ:** [37] *q* prefixes **ዘኢ:** [38] *a b d k x* omit. [39] *a–t u.* *t u, β* read **ምዙናኖሙ:** Perhaps both forms are corruptions of **መካኖሙ:** = οἰκητήριον. [40] *β* prefixes **ወ**. [41] Bracketed as a dittographic rendering of εἰς τὸν ἅπαντα χρόνον. *u* prefixes **H**. [42] *g t*[1]. *m, t*[2] *β* read **በዝየ:** *q u* **ዘዝየ:** [43] *u* prefixes **ወ**. *d* adds **በምሕረት:** [44] Em. from **መሓርያን:** G gives ἀσεβεῖς corrupt for εὐσεβεῖς. [45] *a n x* read **እግዚአብሔር:** [46] *q* prefixes **ለ**. [47] *q.* *g m t u* read **ወመዋ"**. *t*[2] *β* **ወበመዋ"**. [48] *t*[2], *β* add **አዘ:** [49] *d y* read **እግዚአብሔር: ,b ንጉሥ: ስብሐት:** [50] *a, d e f h k l n o p (v) y ,a ,b.*

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ὕψος, καὶ φάραγγα ⌜βαθεῖαν καὶ ξηρὰν⌝[1] ἀνὰ μέσον αὐτῶν, καὶ ἄλλην φάραγγα βαθεῖαν καὶ ξηρὰν ἐπ' ἄκρων τῶν τριῶν ⌜ὀρέων.⌝ 5. καὶ *πᾶσαι φάραγγές[2] εἰσιν βαθεῖαι[3] ἐκ πέτρας στερεᾶς, καὶ δένδρον οὐκ ἐφυτεύετο ἐπ' αὐτάς. 6. καὶ ἐθαύμασα[4] περὶ τῆς φάραγγος, καὶ λίαν ἐθαύμασα. XXVII. καὶ[5] εἶπον Διὰ τί ἡ γῆ αὕτη ἡ εὐλογημένη καὶ πᾶσα πλήρης δένδρων, αὕτη δὲ ἡ φάραγξ κεκατηραμένη ἐστίν;[6] . . . . . 2. γῆ[7] κατάρατος τοῖς κεκαταραμένοις ἐστὶν μέχρι αἰῶνος. ὧδε ἐπισυναχθήσονται πάντες ⌜οἱ κεκατηραμένοι⌝ οἵτινες[8] ἐροῦσιν τῷ στόματι αὐτῶν κατὰ Κυρίου φωνὴν ἀπρεπῆ, καὶ περὶ τῆς δόξης αὐτοῦ σκληρὰ λαλήσουσιν. ὧδε ἐπισυναχθήσονται, καὶ ὧδε ἔσται τὸ οἰκητήριον[9], 3. ἐπ' ἐσχάτοις αἰῶσιν, *ἐν ταῖς ἡμέραις[10] τῆς κρίσεως τῆς ἀληθινῆς ἐναντίον τῶν δικαίων εἰς τὸν ἅπαντα χρόνον. ὧδε εὐλογήσουσιν οἱ εὐσεβεῖς[11] τὸν κύριον τῆς δόξης, τὸν βασιλέα *τοῦ αἰῶνος[12], 4. ἐν ταῖς ἡμέραις τῆς κρίσεως αὐτῶν εὐλογήσουσιν ἐν ἐλέει, ὡς ἐμέρισεν αὐτοῖς. 5. Τότε ηὐλόγησα τὸν κύριον τῆς δόξης, καὶ ⌜τὴν δόξαν⌝ αὐτοῦ ἐδήλωσα καὶ ὕμνησα μεγαλοπρεπῶς.

XXVIII. Καὶ ἐκεῖθεν ἐπορεύθην[13] εἰς τὸ μέσον[14] Μανδοβαρά[15], καὶ ἴδον αὐτὸ

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[1] Instead of this phrase E reads *ὑποκάτω.* [2] MS. *ποσε φαρανγες.* [3] E adds *καὶ οὐκ ἔχουσαι πλάτος.* [4] Add with E *περὶ τῶν πετρῶν καὶ ἐθαύμασα*—lost through hmt. [5] E = *τότε.* [6] Add with E *τότε ἀπεκρίθη Οὐριήλ, ὁ εἷς τῶν ἁγίων ἀγγέλων, ὃς μετ' ἐμοῦ ἦν καὶ εἶπεν.* [7] A transliteration of גֵּיא. The translator of E understood it rightly as = *φάραγξ.* It is similarly transliterated in Neh. xi. 35; Ezek. xxxii. 5; as *γέ* in 2 Chron. xxviii. 3; Ezek. xxxix. 15; as *γαί* in Jos. xviii. 16; Ezek. xxxix. 11. Before *γῆ* add with E *αὕτη ἡ.* [8] MS. *τινες.* [9] E = *κριτήριον αὐτῶν.* E may be corrupt. See note 39, p. 66. [10] E = *ἔσται ἡ ὅρασις.* Thus E makes the sentence begin with this verse, whereas G makes the first half of this verse part of the sentence which immediately precedes. [11] MS. *ασεβεις.* [12] E = *αἰώνιος.* [13] E adds *πρὸς ἀνατολάς.* [14] E adds *τοῦ ὄρους*, which G wrongly omits. See note 3, p. 68. [15] A faulty transliteration of מַדְבָּרָא, more faulty as *βαβδηρά* in xxix. 1. Though מדברא is Aramaic it does not prove that the original was Aramaic; for መድበራ (= *madbarâ*), which is an Ethiopic transliteration of the same Hebrew word מִדְבָּר in Jos. v. 6, implies an Aramaic form. For other forms see Jos. v. 6; xviii. 12 *μαδβαρῖτις* or *μαβδαρῖτις.* The Greek translators were often Aramaic-speaking Jews, and introduced Aramaisms probably unconsciously.

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*a b c x* read ነገርኩ፡ ሎቶ፡ Since G gives *τὴν δόξαν αὐτοῦ ἐδήλωσα* we should restore ስብሐት፡ before ሎቶ፡ Then ስብሐት፡ ሎቶ፡ = *τὴν δόξαν αὐτοῦ* (cf. note 6, p. 64); or we may suppose that *τὴν δόξαν* was lost in G and *αὐτοῦ* subsequently changed to *αὐτῷ* = ሎቶ፡ [51] Em. with G *ὕμνησα* from ዘከርኩ፡ *q* reads ትዘከርኩ፡ [52] *g* reads እምዝ፡

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ጽባሕ:[1] ማእከላ:[2] ለደብረ:[3] መድበራ:[4] ወርኢክዎ: ገዳመ: *ወባሕቲት::[5] 2. ምሉእ: ዕፀው: *(ወ)እምኒ: ዝንቱ: ዘርእ: [ወ][6]ማይ: [በላዕሉ:][7] ይፈለፍል:[8] እምላዕሉ:[9] 3. ያስተርኢ:[10] *ከመ: ሰረብ:[11] ብዙኅ: [ዘይሰርብ:][12] ከመ:[13] መንገለ:[14] መስዐ: መንገለ:[15] ዐረብ: [ወ][16]እም ዝለሂኒ:[17] ደዐርግ:[18] †ማየ: ወጠለ::[19] XXIX. ወእምህየኒ:[20] ሖርኩ: ውስተ: መካን: ካልእ: እምኒ: መድበራ:[21] ወ[22]መንገለ: ጽባሕ:[23] *ለደብር: ዝንቱ:[24] ቀረብኩ::[25] 2. ወበህየ:[26] ርኢኩ: ዕፀው: †ዙኒኒ:[27] †ፈድፋዴ:[28] [ቈስቍስ:][29] መዓዛ:[30] ስኒን:[31] ወከርቤ: ወዕፀውሂ:[32]

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[1] G omits. [2] *g*, *a x* read **ማእከለ:**—a slip in the former for **ማእከላ:** [3] *q*, *y* read **ለደብር:** *a* **ደብረ:** G omits **ደብረ:** but this range of mountains is referred to in xxix. 1, as Lods remarks. [4] $t^2$ *β*. *m q* $t^1$ read **መብደራ:** *u* **መብዳራ:** *g* **መድብራ:** a transliteration of the Aramaic מַדְבְּרָא. [5] *g u*. *m q* $t^1$ read **ወ** ($t^1$ omits) **ባሕቲት:** $t^2$, *β* **ባሕቲት: ወባሕቲ:** [6] E = *ἀπὸ τῶν σπερμάτων καί*. G has *καὶ ἀπὸ τῶν σπερμάτων*, and this is preferable. In both *σπερμάτων* seems corrupt. If we assume the original to have been Aramaic, G = ומזרעא which may be a corruption of ומטורא = *καὶ ἀπὸ τοῦ ὄρους*. This is the mountain referred to in E and G (xxix. 1) and in the preceding verse in E. Or G may be a rendering of ומזרעין corrupt (?) for וזרעונין (cf. Dan. i. 12, 16; Mishna, *Kil.* ii. 2; iii. 2), which would have been better rendered by *καὶ φυτευμάτων*. If we assume the original to have been in Hebrew, and adopt the order in E, then E = מזרעים which might possibly be a corruption of רעענים = 'green.' Lods has suggested that וּמְזֻרָע is corrupt for וּמְזוּרָע = 'and sown fields.' [7] *a–q*. *q*, $t^2$ *β* read **እምላዕሉ:** Since G omits I have bracketed **በላ"** as an interpolation. [8] = *ἀνομβροῦν*. [9] *g t u* = *ἄνωθεν*. *m*, $t^2$ read **ወእምላ"** *β* **በላ"**. *q* omits. [10] = *φαινόμενον* which seems a corruption of *φαιρόμενον* (i.e. *φερόμενον*) of G. *q*, *c o ḅ* prefix **ወ** to **ደሰ"**. [11] *g*. *m* reads **አስራብ:** *q t u* **ከመ: አስራብ:** *β*–*h o ḅ* **አስራብ: ከመ:** *h o ḅ* read **አስ"** and trans. **ከመ:** after **ብዙኅ:** [12] Bracketed as a gloss on **ሰረብ:** According to Flemming *t* has the gloss **ከመ: ብዙኅ: ዘይሰርብ:** on this word. [13] *m* prefixes **ወ**. **ከመ:** = *ὡς*. This redundant use of *ὡς* without anything corresponding to it in the Semitic is found also in 2 Chron. iv. 10 *ὡς πρὸς ἀνατολὰς κατέναντι* = קֶדְמָה מִמּוּל נֶגְבָּה. [14] *a* adds **ጽባሕ:** [15] *m* prefixes **ወ**. [16] Interpolated in E owing to interpolation of **ዘይሰርብ:** above. [17] *a x* read **እምህየኒ:** *q* **እምክልሂ:** [18] Em. with G (*ἀνάγει*) from *g u* **የዐርግ:** *m t* **የዓርግ:** *q* **ይዐርግ:** *a x* read **ዕፀው:** [19] Em. from **ማይ: ወጠል:** with G. *t* adds in brackets **ዘዘሊህ:** Before **ማይ:** E interpolates **ወእምህየኒ:** (see note 20). I have obelized **ማየ:** as corrupt, but the corruption already existed in the Aramaic since we have *ὕδωρ* in G. In no case can it be said that water 'ascends.' Again **ጠል:** i.e. *δρόσον* shows that we require some such word as 'mist' or 'vapour.' The exact phrase we need is found in Ps. cxxxv. 7; Jer. x. 13; li. 16, i.e. מַעֲלֶה נְשִׂאִים which the LXX renders *ἀνάγειν νεφέλας* in each instance, and the Targums by מסיק עננין in all three.

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ἔρημον καὶ αὐτὸ μόνον, 2. πλήρης δένδρων· †καὶ ἀπὸ τῶν σπερμάτων†[1] ὕδωρ[2] ἀνομβροῦν[3], ἄνωθεν 3. φερόμενον[4] ὡς ὑδραγωγὸς δαψιλὴς[5] ὡς[6] *πρὸς βορρᾶν ἐπὶ δυσμῶν[7] πάντοθεν *ἀνάγει †ὕδωρ† καὶ δρόσον[8]. XXIX. *Ἔτι ἐκεῖθεν[9] ἐπορεύθην εἰς ἄλλον τόπον *ἐν τῷ[10] Βαβδηρά[11], καὶ[12] πρὸς ἀνατολὰς τοῦ ὄρους τούτου ᾠχόμην, 2. καὶ[13] ἴδον κρίσεως[14] δένδρα πνέοντα[15] ἀρωμάτων λιβάνων[16] καὶ ζμύρνης[17], καὶ τὰ δένδρα αὐτῶν ὅμοια καρύαις[18].

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[1] E = *ἀπὸ τῶν σπερμάτων καί*. See note 6, p. 68. G and E only differ in respect to the position of *καί*. Neither text is intelligible. The corruption must lie in *σπερμάτων*. [2] E adds *ἐν αὐτῷ*. [3] Em. with E from *ανομβρον* which gives no good sense. [4] E = *φαινόμενον*, but G is right. MS. *φαιρομενον*. [5] E adds *ὃς ὑδραγωγεῖ*. [6] See note 13, p. 68. [7] North-west. A Semitic idiom. Cf. Hebrew צפונה מערבה or צפונית מערבית in this sense. [8] E = *ἀνάγεται ὕδωρ καὶ δρόσος*, but by a slight change in vocalization becomes = G. See notes 18, 19, p. 68. [9] E = *καὶ ἐκεῖθεν* which it has trans. into previous verse. See note 20, p. 69. [10] E = *ἀπὸ τοῦ*. [11] See note 14, p. 67. [12] E corrupt. [13] E adds *ἐκεῖ*. [14] = דרינא which (as Beer following Praetorius points out in *Apok. v. Pseud.* ii. 256) is corrupt for דריחא. Hence we should have *εὐώδη* instead of *κρίσεως*. [15] E corrupt. See note 28, p. 69. [16] = לְבֹנָה. [17] = מֹר. MS. *Zμυρνα*. [18] E omits, unless we suppose kuaskuas which occurs without any sense in the preceding line to be a corrupt transliteration of *καρύαις* or *καρυίσκοις* = שָׁקֵד. See note 29, p. 69. MS. *Καροιης*.

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I therefore conjecture that in מיין (= *ὕδωρ*) we have a primitive corruption of ענין. [20] E wrongly trans. this word before መየ፡ and replaced it by ወ. I have restored it to its right place with G. [21] *β–o. g* reads መብድራ፡ *m* ምብዳራ፡ *q t* መብደራ፡ *u* መብዳራ፡ *o* መደበራ፡ [22] Em. with G from **H** of *g*. All other MSS. omit. [23] *g q, h o* (*v*). Other MSS. read ጽባሑ፡ [24] *a–m q u. m q* read ሰደብረ፡ ዝ. *u* ሰደበር፡ and adds በዝንቱ፡ after ቀረብኩ፡ *t*[2], *β–h o* read ለውእቱ፡ ደበር፡ *h o ḅ* ወውስተ፡ (*h* ውእቱ፡) ደ″. [25] *u* prefixes ወ. [26] *m* adds ኔ. *q* reads ወ. [27] = *κρίσεως*. See note 14, p. 69. [28] = *πλέον* corrupt for *πνέοντα*. Perhaps ፈደ″ here was originally ይፈደፍዱ፡ = *πλέονα* (*ὄντα*). We should read ይነፍሑ፡ [29] *g t. m* reads ቍስቍስ፡ *q* ቈስቋስ፡ *u* ቍስቈስ፡ *β* ቈስቈስ፡ This word is an intrusion if G is right. In any case it is unintelligible. As it may also be ኩስኩስ፡ it is possibly a corruption of ከርካዕ፡ = *καρύαις* or *καρύοις* = שָׁקֵד or לוּז, both of which may mean the almond-tree or the almond-nut. Since this word is found at the close of the verse in G I have supplied it in E in acc. after ይትመሰሉ፡ [30] *t* prefixes ወ. [31] *a–q, h o ḅ. q* reads ስጒሀ፡ *t*[2], *d e f k l n y ḍ* ዘስሐን፡ *a b c* (*w*) *x* ለስ″. [32] *a, d k l n y ḍ. a b e x* ወዕፀወሂ፡ *c* ″ው-ሂ፡ *f o ḅ* ዕፀውሂ፡ *h* ዕፀወሂ፡ Flemming thinks that in E and G there is the loss of a word signifying fruit; but I am not aware of any balsam-tree which yields nuts.

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ይትማሰሉ:[1] (ከርካዐ::)[2] XXX. ወ[ላዕሌሁ:] *ላዕለ: እሙንቱ:[3] [ላዕለ:] †ደብረ:†[4] ጽባሕ: እከ:[5] ርሑቅ:[6] ወ[7]ርኢኩ: *መካነ: ካልኦ:[8] *ቈላ: ማያት:[9] [ከመ: ዘኢይትቈጸጽ]::[10] 2. ወርኢኩ: ዕፀ:[11] ሠናየ:[12] *ዘይመስል: ዕፀ: መዓዛ:[13] ከመ: እንተ:[14] ዘ[15]ሰኪኖን::[16] 3. ወ*መንገለ:[17] ክንፊፍ:[18] ለቈላት:[19] እሎንቱ: ርኢኩ:[20] *ቀናንሞስ: ዘመዓዛ:[21] ወ*ደበ: እልክቱ:[22] ቀረብኩ:[23] መንገለ:[24] ጽባሕ:: XXXI. ወርኢኩ: *ካልኣነ: አድባረ:[25] *ዘቦ: ውስቴቶሙ:[26] ዕፀወ:[27] ወይወፅእ:[28] እምኔሁ:[29] ከመ: ኔቄጥር:[30] ዘ*ስሙ:[31] ሰረራ:[32] ወ*ከልበኔ::[33] 2. ወ*ደበ: ውእቱ:[22] ደብር: ርኢኩ: ደብረ: ካልኦ:[34] *ወውስቴቱ: ዕፀወ: ዘሀለዋ:[35] †ወእልኩ:[36] †ዕፀው: ምሉኣን:[37] ዘከመ: ከርካዕ:[38] [ወ]†ጽኑዕ†::[39] 3. ወሶበ: †ይነሥእዎ:[40] †*ለውእቱ: ፍሬ:[41] ይኄይስ:[42] እምዙሉ: አፈው:: XXXII. ወእምድኅረ:

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[1] *m.* *a–m* read "ማሰል: *t*[2] ኢይትማሰል: *β* ኢይትማሰሉ: [2] See note 29, p. 69. [3] A dittographic rendering of *καὶ ἐπέκεινα τούτων.* For **ወላዕሌሁ:** *u, a x* read **ወበላ"**. Before **ላዕለ:** *d y* prefix **ወ**. For **ላዕለ: እሙንቱ:** of *g*, we find in *m t u, e f h k l n o p β* **ላ" እሉንቱ:** or **እሎንቱ:** *q* **ለእሉ: *a b c d x* ላ" እላንቱ:** [4] Corrupt (?) for **ቀረብኩ: =** *ᾠχόμην.* Cf. xxix. 1; xxx. 3. [5] *a.* G omits. *t*[2], *β* prefix **ወ**. *u* adds **ደብረ:** [6] *a–t u. t u, β* read **ርሑቅ:** [7] *c f h k l n o p β* omit. [8] *q* reads in nom. *u* **መካና: ካልኦ:** [9] *a–u. u* reads **ቈላተ:** *t*[2] **ቈላተ: መያት:** *β* **ቈላተ: ማይ:** [10] Bracketed as a gloss. For **ከመ:** *m* reads **ወከመዝ:** *q* **ከመዝ:** *u* omits **ከመ: ዘ.** For **ይትቈ"** *q* reads **ይትቀ".** [11] *m* prefixes **ዘ.** *u* omits next three words through hmt. [12] *q t, β. g* reads **ዘሠናይ:** *m* **ሠናይ:** Since G omits it may be an intrusion. [13] *a–u. u* reads **መዐዝ:** *β* **ወመዓዝሁ:** [14] *β* omits. [15] *q t* omit. [16] *d k* read **ሲኪ".** [17] *u* reads **ማእከለ:** [18] *m t*[1] *u. g* reads **ክንፊሁ:** *t*[2] **ክንፊፎሙ:** *β* **ክነፊሆሙ:** *q* omits, together with **ለ** following. [19] *m* reads **ለቈላቱ:** *n* **ዘቈላት:** [20] *β.* *a* prefixes **ወ.** [21] = קְנָמֹן־בָּשֶׂם Exod. xxx. 23. [22] = *ἐπέκεινα τούτων.* [23] *q* prefixes **ወ.** [24] *β–c* prefix **ዘ.** [25] *a, t*[2] *e k n* (*w*). Other MSS. read **ካልኦ: ደብረ:** [26] *t*[2], *e n. g m t*[1] *u, d f h k l o p y* (*v w*) *β* read **ዘቦ: ውስቴቱ:** *q* **ዘበ: ውስቴታ:** *a b c x* **ዘቦቱ:** [27] *g q u, f k p. y* omits. Other MSS. read **ዕፀው:** G = **አዕዋመ: ዕፀው:** [28] *m, a* omit. *q* reads **ይወፅእ:** *e* **ዘይወ".** *β* adds **ማይ: ወይወፅእ:** *t* originally added **ማይ:** and some word of three letters now erased. [29] *q* omits. [30] *g. q, a b c f h*[1] *k l x β* read **ኔቄጥሮ: *t* ኔቄጥሮስ:** *e* **"ሩ: *u, d o* ኔቅጥሮ: *y* ነቅ". *h*[2] *n* ነቄ".** *m* omits. [31] *m* omits. [32] *g, d n y. m* reads **ስውራር: *q t, f h o* ሰራራ: *u* ስራረ: *a b c e l p x β* ሳሪራ: *k* ሳራራ:** [33] *m, e n. g q t, d h o β* **ከልበኔን: *u* ከልበኒን: *c l β* ከልባኔን: *a b x* ከልበኔባ: *f k* ክልባኒን:** [34] *q* reads **ወከልኤ:** [35] Observe that G is quite different. It gives the habitat of these trees—the furthest east, but not their name. E supplies the name. Here **ሀለዋ:** (*g. m q u, f h l n o y β* read **አልዋ:** *t, a b c e k* **ዓልዋ:** *a* **እልዋ:** *d* omits together with **ዘ**) of course represents *ἀλόη.* But *ἀλόη* here is not 'the common bitter aloes used in medicine to which alone the name is given in classical writers,' nor yet what is commonly known as the American aloe; but 'the modern eagle-wood, a precious wood exported from south-eastern

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XXX. Καὶ *ἐπέκεινα[1] τούτων ᾠχόμην[2] πρὸς ἀνατολὰς[3] μακράν, καὶ ἴδον τόπον ἄλλον ⌜μέγαν⌝, φάραγγα ὕδατος[4], 2. *ἐν ᾧ καὶ δένδρον[5] χρύα[6] ἀρωμάτων ὁμοίων σχίνῳ, 3. καὶ τὰ παρὰ τὰ χείλη τῶν φαράγγων τούτων ἴδον *κιννάμωμον ἀρωμάτων·[7] καὶ *ἐπέκεινα[1] τούτων ᾠχόμην πρὸς ἀνατολάς. XXXI. καὶ ἴδον ἄλλα ὄρη καὶ ἐν αὐτοῖς ⌜ἄλση⌝ δένδρων, καὶ ἐκπορευόμενον ἐξ αὐτῶν[8] νέκταρ τὸ καλούμενον σαρρὰν[9] καὶ χαλβάνη[10]. 2. καὶ ἐπέκεινα[1] τῶν ὀρέων τούτων[11] ἴδον ἄλλο ὄρος ⌜πρὸς ἀνατολὰς τῶν περάτων τῆς γῆς⌝[12], καὶ πάντα τὰ δένδρα πλήρης[13] στακτῆς[14] ἐν ὁμοιώματι ἀμυγδάλων. 3. ὅταν τρίβωσιν[15], διὸ[16] εὐωδέστερον ὑπὲρ πᾶν ἀρωμά[των]. . . . . XXXII. *εἰς βορρᾶν[17] ⌜πρὸς ἀνατολὰς⌝

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[1] See note 51, p. 48. [2] E has ደብረ: (= ὄρη) which may be corrupt for ቀረበኩ: = ᾠχόμην. [3] E adds οὐ. [4] E adds ἀενάου. [5] E = καὶ ἴδον δένδρον καλόν. [6] E = ὅμοιον. χρύα may be corrupt for χλόᾳ (Radermacher). [7] See note 21, p. 70. [8] E adds ὡς. [9] = צָרִי. [10] = הַלְבְּנָה. [11] E = ἐκείνων. [12] This clause defines the habitat of the tree. E omits this, but gives the name καὶ ἐν αὐτῷ δένδρα ἀλόης. [13] Indeclinable as in xxviii. 2. [14] Em. from εξαυτης. E corrupt = στερεός. στακτή = לֹט Gen. xxxvii. 25; xliii. 11. It also translates אהלות, מֹר, נטף, נפך in the LXX. See note 37, p. 71. [15] E = λάβωσιν, and adds ἐκεῖνον τὸν καρπόν, and connects this clause with what follows. That for τρίβωσιν we should read καύσωσιν, see note 40, p. 71. [16] E omits. [17] E = καὶ μετὰ ταῦτα τὰ ἀρώματα εἰς βορρᾶν ὁρῶν ὑπὲρ τὰ ὄρη the first five words of which were lost through hmt.

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Asia which yields a fragrant odour when burnt' (*Encyc. Bib.* i. 120–121). In Hebrew its form is אהלים (Num. xxiv. 6; Prov. vii. 17) or אהלות (Ps. xlv. 8; Cant. iv. 14—in the last passage א of the LXX and Aquila render it by ἀλόη). In Aramaic the form is אֲהָלָא. For ወውስቴት: . . . ዘሀለዋ: *q* reads ወካልእ: ዕፀው: ዘሐልዋ: For ዕፀው: of *a*, *fh* I have read ዕፀው: with *β–fh*. [36] Read ወዝሉ: with G καὶ πάντα. *d* omits together with next word. [37] After ምሉ" a word is wanting, but its corrupt equivalent is found in ጽኑዕ: three words later. G has εξαυτης. Since ጽኑዕ = στερεός it is possible that both εξαυτης and στερεός are corruptions of στακτῆς; for στακτή is used as a rendering of the perfume אהלות—which designates also the trees mentioned in the text. Otherwise the corruption might originate in the Aramaic. Thus ἐξ αὐτῆς = מִנָּהּ corrupt for מורא. [38] I take these to mean almond-trees, not almonds. [39] See note 38. [40] = λάβωσιν αὐτόν. But ይነሥእዎ: may be corrupt for የንስይዎ = τρίβωσιν. If my identification of this tree in note 35, p. 70, is right, we might expect καύσωσιν here, as eagle-wood exhales fragrant odours when burnt. Now τρίβωσιν = ידקקון (Pael) corrupt for ידלקון = καύσωσιν. Hence we should read ደውዕይዎ: in our text. [41] An Ethiopic gloss? [42] = βέλτιον ἔσται.

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እሱ: አፈው: ለመስዕ: እንዘ: እኔጽር:[1] መልዕልተ: አድባር: ርኡኩ:[2] ፯አድባረ: ምሱጓ: ሰንብላተ:[3] ቅድዋተ:[4] ወዕፀ:[5] መዓዛ: ወ*ቀናንሞን:[6] ወፐፐሬ::[7] 2. ወእምህየ: ሖርኩ: *መልዕልተ: ርእሶሙ: ለእልኩ: አድባር:[8] እንዘ: ርሑቅ: ውእቶ: ለጽባሕ:[9] ወንለፍኩ:[10] ደቡ: ባሕረ: ኤርትራ:[11] ወእምኔሁ: ርሑቀ: †ኮንኩ:†[12] ወሐለፍኩ: መልዕልቶ:[13] ለ[14]መልአክ: ዙጥኤል::[15] 3. ወመዓእኩ: ውስተ: ገነተ: ጽድቅ: ወርኢኩ: ከሐክቲሆሙ:[16] ለእልክቲ:[17] ዕፀው: ዕፀወ:[18] ብዙኃነ:[19] ወዐቢያነ: ይበቍሉ:[20] በህየ: ወ[21]እንዘ: ፄናሆሙ: ሠናይ: ዐቢያን:[22] ወሥኖሙ: *ብዙኅ: ወሰቡሓን:[23] ወ*ዕፀ:[24] ጥበብ: ዘእምኔሁ: በሊያሙ: ያእምርዋ:[25] ለጥበብ: ዐባይ:: 4. ወይመስል: ሐመረ:[26] ጽራኢ:[27] ወፍሬሁ: ከመ: እስካለ:[28] ወይን: *ሠናይ: ጥቂ:[29] ወጼናሁ: ለውእቶ: ዕፀ:[30] የሐውር:[31] ነዋኃ::[32] 5. ወእቤ:[33] ሠናይ[34]ዝ:[35]

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[1] ($t^1$?) *u* reads **ይኔጽር:** [2] *a, y* prefix **ወ.** [3] *g.* *q* reads **ሰንበልት: ***u*** **አንበላት:** Other MSS. **ሰንበልት:** [4] *g.* *m q* $t^1$ *u, a b c e f h k x* ,*a* read **ቅድወ:** $t^2$, *d l n o y* ,*b* **ቅድው:** [5] *a–q.* *q*, *β* read **ዕፀወ:** [6] *g m t, β–a n.* *q, a* read **ቀናንሞስ:** *u* **ቂናምሞን:** *n* **ቀናንሞ:** [7] *u* reads **ፐፐራ:** *e k n o* ,*b* **ፕፕሬ:** [8] = *ἐπὶ τὰς ἄκρας τῶν ὀρέων ἐκείνων.* [9] G adds *τῆς γῆς.* [10] $t^2$ *β* add **እንተ:** [11] *g.* *q u* read **ኡር″.** *m t, β* **ኤርትራ:** [12] Corrupt for **ሖርኩ:** G reads *ᾠχώμην.* [13] *g* omits. [14] G omits. [15] *a, β–a d e f n p y.* *a y* read **ዘጥኤል:** *d* **ዙጤኤል:** *e f n p* **ዙጡ″.** [16] *g m.* *q* reads **አሐቲሆሙ:** *t* **ካህካ″.** *u, h o* **ከሓከ″.** *a b c* **ካሐካሐ″.** *d e* **ከሐከሐ″.** *f k* **ከሐካ″.** *n* **ከሐከሃ″.** *l* ,*a* **ካሕካሀ″.** [17] *q, d y* read **ለእልኩ:** [18] *q* omits. [19] $t^2$, *β.* *g q u* read **ብዙን:** *m* $t^1$ **ብዙኃ:** [20] *g* reads **ይበቅሉ:** [21] *t* omits. [22] *m q* prefix **ወ.** [23] *q* reads **ስቡሓን: ወብዙኃን:** *m* adds **ወጥበበዝ: ዓለም:** [24] *u, o* ,*b* read **ዕፀወ:** [25] *a–t.* *t, β* read **የእ″.** [26] *g q u, a b c.* *m* reads **ሐሞረ:** *t, d f k l n y x* ,*a* ,*b* **ሖመረ:** *e* **ሖምረ:** [27] *q* reads **ጽርእ:** [28] *m* reads **እስካለ:** [29] *a–q.* So G. *q* omits. *β* trans. [30] *q* adds **ጥቂ:** [31] *q.* *y* reads **ይበጽሕ:** Here *g m u* add asyndetically **ይብጻሕ:** against *q* and G. The next stage in the corruption of the text appears in *t*, *β* which read **የሐውር: ወይበጽሕ:** [32] *m t, n x* ,*a.* *g* reads **ነዋኅ:** *q*, *β–n* **ነዊን:** *u* **ነዋን:** [33] Add **ከመ:** with G. [34] *a x* omit. [35] *u, n* omit.

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[1] E = *δένδρα εὐώδη* a free rendering. [2] E = *ὑπέρ.* [3] E = *μακρὰν ἀπὸ τούτου καί.* [4] E adds *τοῦ ἀγγέλου.* [5] MS. *ελθων.* [6] E takes *μακρόθεν* as governing the following words in the genitive. [7] E = *φυόμενα.* If *δύω μέν* is right, then *τὸ δένδρον τῆς ζωῆς* should be inserted before *καὶ τὸ δένδρον τῆς φρονήσεως.* But the evidence of xxiv–xxv is decidedly against this; for according to xxiv. 2–xxv the tree of life is in the neighbourhood of the chief of the seven great mountains. Now these mountains are in the NW. but the earthly Paradise is in the NE. xxxii. 1; lxxvii. 3. The passages from the Zohar quoted by Laurence and subsequently adduced by Lods and Lawlor in support of *δύω μέν* as the true reading do not necessarily support their contention. These are according to Laurence, p. xxix (vol. i. Parasha בראשית, p. 37$^b$, ed. Mant. et Amstel): 'Sanctus et Benedictus sus-

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τεθέαμαι ἑπτὰ ὄρη πλήρη νάρδου χρηστοῦ καὶ σχίνου[1] καὶ κινναμώμου καὶ πιπέρεως.

2. Καὶ ἐκεῖθεν ἐφόδευσα ἐπὶ[2] τὰς ἀρχὰς ⌜πάντων⌝ τῶν ὀρέων τούτων, μακρὰν ἀπέχων πρὸς ἀνατολὰς ⌜τῆς γῆς⌝, καὶ διέβην ἐπάνω τῆς ἐρυθρᾶς θάλασσης, καὶ ᾠχόμην *ἐπ' Ἄκρων, καὶ ἀπὸ τούτου[3] διέβην ἐπάνω[4] τοῦ Ζωτιήλ. 3. καὶ ἦλθον[5] πρὸς τὸν παράδεισον τῆς δικαιοσύνης, καὶ ἴδον *μακρόθεν τῶν δένδρων τούτων[6] δένδρα πλείονα καὶ μεγάλα *δύω μὲν[7] ἐκεῖ[8], μεγάλα σφόδρα καλὰ καὶ ἔνδοξα ⌜καὶ μεγαλοπρεπῆ⌝[9], καὶ τὸ δένδρον τῆς φρονήσεως, οὗ[10] ἐσθίουσιν ⌜ἁγίου τοῦ καρποῦ αὐτοῦ⌝[10] καὶ ἐπίστανται φρόνησιν μεγάλην. 4. ὅμοιον ⌜τὸ δένδρον ἐκεῖνο στροβιλέᾳ τὸ ὕψος, τὰ δὲ φύλλα αὐτοῦ⌝[11] κερατίᾳ[12] ὅμοια, ὁ δὲ καρπὸς αὐτοῦ ὡσεὶ βότρυες ἀμπέλου ἱλαροὶ λίαν, ἡ δὲ ὀσμὴ αὐτοῦ διέτρεχεν πόρρω ἀπὸ τοῦ δένδρου. 5. τότε[13] εἶπον ⌜Ὡς⌝ καλὸν τὸ δένδρον, καὶ ὡς

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tulit eum (Enochum) ex mundo, ut ipsi serviret... Ex eo inde tempore liber tradebatur, qui Enochi dictus est. In hora qua Deus eum sustulit, ostendebat ei *omnia repositoria suprema*, ostendebat ei *arborem vitae medio in horto*, folia ejus atque ramos.' Again (vol. ii. Parasha בישלח, p. 55[a]): 'In Enochi libro narratur, Sanctum et Benedictum, cum ascendere eum jusserit et *omnia* ei *superiorum et inferiorum regnorum repositoria* ostenderit monstrasse quoque *arborem vitae* et arborem de qua Adamus praeceptum recepit.' But these passages refer not to the Ethiopic but to the Slavonic Enoch. In the first passage the italicized words *omnia repositoria suprema* refer to Paradise and hell which are described in viii, ix–x of the Slavonic Enoch. Moreover the next italicized words, *arborem vitae medio in horto*, are an actual quotation from viii. 3 of the same book. This tree is in Paradise according to Slav. *En.* viii. 3 but in the neighbourhood of the chief of the seven great mountains according to the Eth. *En.* xxiv. 3–xxv. In the second passage the reference of *superiorum et inferiorum regnorum repositoria* to Slav. *En.* viii–x is still clearer than in the first: similarly the words *arborem vitae* are derived from the same source. On the other hand what are we to make of the phrase *arborem de qua Adamus praeceptum recepit*? It may refer to Eth. *En.* xxxvi. 3–6 since there is no mention of this tree in the Slav. Enoch. But the conjunction of these two trees in the Zohar does not necessarily imply that they were represented as together in the Paradise of Adam. If the words *arborem de qua Adamus praeceptum recepit* refer at all to the Eth. En. they are sufficiently explained by xxxii. 3–6. We have already shown that the phrase *arborem vitae medio in horto* is from Slav. *En.* viii. 3.

[8] E adds εὐώδη. [9] Can the Greek before the translator of E have been εὐειδή? If so, it is a corruption of the εὐώδη found in E after ἐκεῖ. [10] =the Aramaic idiom דִּי ' ' ' פֵּירֵהּ. See also xviii. 1; xxii. 5, 8. [11] This clause is lost in E through hmt., though the order such a loss presumes must have been different such as: ὅμοιον ⌜τὸ δένδρον ἐκεῖνο ... ὅμοια⌝ κερατίᾳ. [12] MS. κερατι. [13] E = καί.



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ዕፅ: ወ*ከመ:[1] [ሠናይ: ወ][2]ፍሡሕ: ርእየቱ:። 6. ወአውሥአኒ: *ሩፋኤል: መልአክ: ቅዱስ:[3] ዘምስሌየ:[4] ወይቤለኒ:[5] ዝ[6]ውእቱ:[7] *ዕፅ: ዘ[8]ጥበብ: ዘእምኔሁ: በልዑ: አቡክ: አረጋዊ:[9] ወእምክ: እቤራዊት:[10] እለ: ቀደሙክ: ወአእመርዋ: ለጥበብ: ወተፈትሐ: አዕይንቲሆሙ: ወአእመሩ: ከመ: ዕራቃኒሆሙ:[11] ሀለዉ: ወተሰዱ: እምገሃት:። XXXIII. ወእምህየ:[12] ሖርኩ: እስከ: አጽናፈ: ምድር: ወርኢኩ: በህየ:[13] አራዊት:[14] ዐበይት:[14] ወ*ይትዌለጥ:[15] ኔእምካልኡ:[16] ወ[17]አዕዋፍሂ: ይትዌለጥ:[18] ገጸመ: ወስኖሙ: ወቃሎሙሂ: ይትዌለጥ: ኔእምካልኡ:።[19] 2. ወ*ጽባሖሙ:[20] ለ*እሉ:[21] አርዊ:[22] ርኢኩ: አጽናፈ: ምድር: በኀበ: ሰማይ: የዐርፍ:[23] ወኀዣው: ሰማይ: ርኅዋት:[24] 3. ወርኢኩ:[25] እፎ: ይወጽኡ:[26] ከዋክብት: ሰማይ: ወኍለቁ:[27] ዘእምኀ:[28] ይወፅኡ: ኀዣው: ወጸሐፍኩ: ሱሎ: መላእክቲሆሙ:[29] ለለ*ሄኔ:[30] በ[31]ኍልቆሙ:[32] ወ[33]አስማቲሆሙ: በደርገሙ: ወ[34]ምንባሮሙ: ወገዘኤሆሙ: ወአውራኒሆሙ: በከመ:[35] አርአየኒ: ኡርኤል:[36] መልአክ:[37] ዘምስሌየ: ቅዱስ:።[38] 4. ሱሎ:[39] አርአየኒ:[40] ወጸሐፎ:[41] ሊተ:[42] ወዓዲ: አስማቲሆሙ: *ጸሐፈ: ሊተ:[43] ወተእዛዞሙ:[44] ወ*ማኅበራቲሆሙ:።[45] XXXIV. ወእምህየ: ሖርኩ: መንገለ: መስዕ: በ[46]አጽናፈ: ምድር: ወበህየ: ርኢኩ: ምክረ:[47] ዐቢየ:

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[1] *q* omits. [2] Omit with G, *q*. [3] *q, k. g t u, β–a k* read መል″ ቅዱስ: ሩ″. *m* ቅዱስ: መል″ ሩ″. *a* ቅ″ ሩ″ መ″. [4] $t^2$, *f h o ḷ* add ሀለወ: *β–f h o* add ሀሎ: *a* trans. the ሀሎ: before ምስሌየ: [5] *a x* add ዝኩ: ዕፅ: [6] *q* omits. *u* reads ዘ. [7] *q* reads ዝንቱ: *n* ዝ. [8] *g t. m u*, β read ዕፅ: *q* ዕፅ: ወዘ. [9] *t*(*v*) read አርጋዊ: [10] *g t u, a b c d e h l n x ḍ. m, f h k o ḷ* read እቤራይት: *q* አቤረ: [11] *q t u*, β–*b c h l x y ḷ. g m, h l* (*y*?) *ḍ* read ″ቅቲሆሙ: *b c* ″ቅቲኒሆሙ: [12] *g* adds at the beginning of this chapter the superscription ኀበ: ርእየ: ሐዋሕው: ሰማይ: እምኀበ: ይወፅኡ: ከዋክብት: ወኀበ: ይወፅኡ: ነፋሳት: [13] *u* omits. [14] *u* puts in nom. [15] *q* reads ይትዋ″. [16] *q* omits next seven words through hmt. [17] *m* reads ወለ. [18] *u* prefixes ዘ. *d* adds ኔ እምካልኡ: [19] *n* adds ወአዕዋፍሂ: ይትዌለጥ: ገጸሙ: [20] *q* $t^1$ *u. g* reads ጻብሖሙ: *m* $t^2$ *β* በጽባሖሙ: [21] *k* reads እልክቲ: [22] *a. t*$^2$ *β* read አራዊት: [23] *g t, f h l. q u, a b c d e* read ደዐ″. *m* ደዓ″. *k n o x ḍ ḷ* የዓ″. [24] *u* reads ርኅዋት: [25] *g* adds ወእቤ: [26] $t^1$ reads ይመጽኡ: [27] *m q u*, β–*h ḷ. g* $t^1$ read ኍልቈ: *h* ኍለቊ: *ḷ* ኍልቊ: [28] $t^2$ *β. g* reads በእምኀ: *m* $t^1$ እምኀ: *q* እምኀ: ዘ. *u* በእምጣኅ: [29] *q. g u* read መዋጽኢሁ: $t^1$ መዳእቲሁ: $t^2$ መዳእቲሆሙ: *β* መዳእሙ: *m* omits. [30] *a, d f h k l n o x ḍ ḷ. a b c e* read ኔ. [31] *m, d h o ḍ a* read በበ. [32] *a–m. m*, β read ኍል″. [33] *m* reads ወበበ. [34] *y* reads ወበ. [35] *g q*, β. *m t u* read ከመ: [36] *m t u*, β–*l. g* reads አር″ *q, l ḍ a* ኡራ″. [37] β–*e* trans. before ኡርኤል: against *a, e*. [38] *g m* $t^1$ *u. q*, $t^2$ read ሀሎ: ቅዱስ: *β* ሀሎ: [39] *a–u. u* omits. *β* reads ወኩሎ: [40] *β* adds ሊተ: [41] *c* omits together with next four words. [42] *a. β* omits. [43] *m t u*, β. *g* reads ጸሐፍ: ሊተ: *q* omits. [44] *a. β* reads ትእዛዞቲሆሙ: [45] *g q t. m u* read ምኅባራ″. *β* ምግባራ″. $t^2$ adds ወምግባራ″. [46] *q* reads ወ. [47] *a–m. m*, $t^2$ *β* read መንክረ:

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ἐπίχαρι[1] τῇ ὁράσει. 6. τότε ἀπεκρίθη Ῥαφαήλ, ὁ ἅγιος ἄγγελος ὁ μετ' ἐμοῦ ὢν Τοῦτο τὸ δένδρον φρονήσεως, ἐξ οὗ ἔφαγεν ὁ πατήρ σου.

. . . . . .

[1] E adds καλὸν καί before this word.

ወስቡሐ: በአጽናፌሃ: ለዙላ:[1] ምድር። 2. ወ[2]በህየ:[3] ርኢኩ: ኀዋጎው: ሰማይ: ፍቱሓት:[4] በሰማይ: ሠለስተ: በበ፮*እምኔሆን:[5] ይወፅኡ:[6] ነፋሳት: በመንገለ:[7] መስዕ: ሶበ:[8] ይነፍሕ: ቍር: ወ[9]በረድ: ወ[10]አስነትያ: ወነመዳ:[11] ወጠል: ወዘናም። 3. ወእምአሐቲ: ኖኅት: በሠናይ: ይነፍኡ:[12] ወሶበ: በክልኤሆን:[13] ኀዋጎው: ይነፍኡ: †በኃይል: ወበጻዕር: ይከውን: ዲበ: ምድር: ወበነይል: ይነፍኡ†።[14] XXXV. ወእምህየ: ሖርኩ: መንገለ: ዐራብ:[15] በአጽናፌ: ምድር: ወርኢኩ:[16] በህየ: ሠለስተ: ኀዋጎው: ሰማይ:[17] ርጎቱ: በከመ: ርኢኩ: በምሥራቅ:[18] በአምጣኑ:[19] ኀዋጎው: ወበአምጠኑ:[20] ሞፃእቲ።[21] XXXVI. ወእምህየ: ሖርኩ: መንገለ: አዜብ: በ[22]አጽናፌ: ምድር: ወበህየ: ርኢኩ: *ሠለስተ: ኀዋጎው: ሰማይ:[23] ርጎቱ:[24] ወይወፅእ: እምህየ: †አዜብ:†[25] ወ[26]ጠል: ወዘናም:[27] ወነፋስ። 2. ወእምህየ:

[1] *u* reads ዙሉ: *a* ሰ: [2] *q* omits. [3] *g* places as a superscription to xxxiv. 2 the words: ኀበ: ርእየ: ኃዋጎው: ነፋሳት: [4] $t^2$ adds ርጎቱ: on margin. [5] *g t u*. *m q*, *β* read እምኔሆሙ: [6] *m*, *β*. *α–m* read ይወፅእ: [7] *g m*, *β*. *q* reads በማእከለ: $t^1$ *u* መንገለ: $t^2$ ዘመን". *m* adds መንክር: [8] *q* prefixes ወ. [9] *g q*, *a b c d e f l x* ,*a*. *m t u*, *h k n o* (*v w*) ,*b* omit. [10] *q u*, *β*. *g m t* omit. [11] *m* omits. [12] *g q* $t^1$ *u*, *c k l n* ,*a*. *m*, $t^2$ *a b d e f o x* ,*b* read ይነፍኣ: *h* ይነፍሓ: [13] *α*. *β* reads በ፪ሆሙ: [14] This clause is corrupt probably for በነይል: ይነፍኡ: ወፃዕር: ይከውን: ዲበ: ምድር። For ወበጻዕር: of *g t u*, *β–o v*, *m* read ወፃዕር: *q* ወበጽንዕ: *o* (*v*) ,*b* ፃዕር: *a e x* read በፃዕር: ወበነይል: instead of በነ" ወበፃ". [15] *d f* read አዜብ: [16] For this word together with the next five *d* inserts a clause from xxxvi. 2 ወበህየ: ርኢኩ: ፫ኀዋጎው: ሰማይ: ርጎቱ: መንገለ: ጽባሕ: በአጽናፌ: ሰማይ: (observe that the last two words occur first in xxxvi. 2) and then repeats this passage with the exception of the last two words. [17] *α*, *n* (*v*). $t^2$, *β–n* omit. For the next word *q* reads ርጎን: [18] Corrupt for በመስዕ: Enoch does not see the East till xxxvi. 2, 3. *t*, *c l y* read በምሥራቅ: [19] *g* reads አምጣን: [20] *g* reads በአምጣኑ: *f* ወአምጣኑ: [21] *g*, *n*. *m* reads ሞጻእቲ: *q* ሙፃኡ: *t* ሙፃእቲ: *u* ሙባእቲ: ወፀእቲ: *β–n* ሙፃእ (or እ) ቲ: [22] *q* reads ወ. [23] *g* reads ኀዋ" ሠለ" ወሰማይ: [24] *q* reads ርጎወ: [25] This cannot be right. Corruption may have arisen in the Greek. Text = νότος which may be a corruption of νότις or νοτία = 'moisture.' Or አዜብ: may have been a marginal gloss explaining እምህየ: Thus *q* omits it together following ወ. The fact that *t u*, *a b c k l x* ,*a* omit this ወ though they insert አዜብ: may point in this direction. *u* cuts the knot by reading እምአዜብ: ጠል: for እምህየ: አ" ወጠል: [26] *a b c* omit. [27] *m* omits.

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ሶርክ: መንገሰ: ጽባሕ:[1] በአጽናፈ: ሰማይ: ወ*በሀየ:[2] ርኢኩ: ሠለስተ:[3] ኀዋላው: ሰማይ: ርጎዋት: መንገሰ: ጽባሕ: ወላዕሌሆሙ: ኀዋላው:[4] ኀሊሳን::[5] 3. በበኌ:[6] እምእልኩ: ኀዋላው: ኀሊሳን: የሐልፉ:[7] ከዋክብተ: ሰማይ: ወየሐውሩ: *ምዕራበ: በፍኖት:[8] እንተ:[9] ተርእየት: ሎሙ::[10] 4. ወሶበ: ርኢኩ: ባረኩ:[11] በዝሉ:[12] ገዘ: ወ[13]እባርኮ: ለ*እግዚእ: ስብሐት:[14] ዘገብረ:[15] ተአምራት:[16] ዓቢያነ: ወስቡሓነ: ከመ: ያርኢ: ዕበየ: ግብሩ: ለመላእክቲሁ: ወ*ለነፍሳት: ወለሰብእ:[17] ከመ: ይሰብሕዎ:[18] ግብሮ: *ወዝሉ: ተግባሮ:[19] ከመ: ይርአዩ:[20] *ግብረ: ኃይሉ:[21] ወ*ይሰብሕዎ:[22] ለ[23]ግብረ: እዴሁ:[24] ዓቢይ: ወይባርክዎ: እስከ: ለ[25]ዓለም::

XXXVII. *ራእይ: ዘርእየ: ካልእ: ራእየ: ጥበብ: ዘርእየ: ሄኖክ:[26] ወልደ: ያሬድ: ወልደ: መላልኤል:[27] ወልደ: ቃይናን: ወልደ:[28] ሄኖስ: ወልደ: ሴት: ወልደ: አዳም:: 2. ወዝ:[29] ርእሱ: ለ[30]ነገረ: ጥበብ: ዘ*እንግእኩ:[31] እተናገር:[32] [እብል:][33] ለእሉ: የኃድሩ: ውስተ:[34] የብስ: ስምዐ: ቀደምት:[35] ወርእዩ: ድኃርያን:[36] ነገረ: ቅዱስ:[37] እሉ: እነገር: ቅድመ: እግዚአ: መንፈሳት::[38] 3. እሱ: ቀዳሚ:[39] ይኄይስ:[40] ብሂል:[41] ወ*ድኃርያንሂ:[42] ኢንክላእ:[43] ርእሳ: ለጥበብ:: 4. እስከ: ይእዜ: ኢ[44]ተውህበኒ: እም[45]ቅድመ: እግዚአ: መንፈሳት:[38] ዘከማኩ:

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[1] *u* omits next ten words through hmt. [2] *f* reads ሀየ: [3] *g* trans. after ሰማይ: [4] *m* omits. *q* reads ኀዋላወት: [5] *m, n* omit next four words through hmt. [6] *abc*(*h*?)*x*. *g* reads ወኌ. *qu* ኌ. *t, defklp*(*w*)*y*ˌ*a* በአሐዱ: (or በኌ). *o*ˌ*b* በኌኌ. [7] *q* reads ይኀ″. [8] *m* reads በፍኖት: ምዕራብ: *q* በፍኖት: [9] *d* omits. [10] *a x* add ወበዝሉ: ገዘ: [11] *m* reads ባረክዎ: [12] *a, k. t*², *β–k* prefix ወ. [13] *a, dky*ˌ*a. t*², *β–dky*ˌ*a* omit. [14] *bd* read እግዚአብሔር: ስብሐት: *n* እግዚአብሔር: *o*ˌ*b* ንጉሠ: ስብሐት: [15] *g* reads ዘገብራ: [16] *g t, β. m u* read ተአምረ: *q* ተአምርት: [17] *g u*¹ (but reading ነፋሳት:). In *u* the ወለ before ሰብእ: is erased. *q* supports the text save that for ነፍሳት: it reads ነፋሳት: *m* reads ነፋሳት: ሰብእ: *t, u*² *β* ለነፍሳት: ሰብእ: After ሰብእ: *m* repeats ከመ: ያርኢ: ዕበየ: ግብሩ: ለመላእክቲሁ: [18] *g m u. q* reads ይሴብሕዎ: *t, β* ይሰብሑ: [19] *g m. q* reads ዝሉ: ተግባሮ: *t*¹ ዝሉ: ተግባሩ: *u* ዝሎ: ተግባሩ: *t*², *β* ወዝሉ: ተግባሩ: [20] *t, β–a b c x. g m u, a b c x* read ይርአይ: *q* ያርኢ: [21] *q* reads ኀይሉ: ግብሩ: [22] *q, d* read ይሴብሕዎ: *y* ይሰብሑ: [23] *a b x* omit. [24] *a–q. q, β* read እደዊሁ: [25] *q* adds ዓለመ: [26] These words are om. by *u* but the space is left for them. *n* omits the first two words. For ካልእ: of *g q, a*(*h*?) *n*ˌ*b*, in *m t u β–a* (*h*?)*n*ˌ*b* we read ካልአ: [27] *g m u, β. t* reads ማልኤል: *q* ማቱሳላ: [28] *q* prefixes ወ. [29] *m q* read ወዘ. [30] *q* reads በ. *n* ለዝ. [31] *q* reads ነሣእኩ: *t* አኃዝኩ: [32] *q* omits. [33] *a–m, dy*ˌ*a. m, β–dy*ˌ*a* prefix ወ. Bracketed as a dittography. [34] *g m t. q* omits and puts next word in acc. *u, β* read ደበ: [35] *m* omits. [36] *d x* read ድኃርት: [37] *g m t, f*(*v*)ˌ*b*. Other MSS. read ቅዱሰ: [38] *g*. Other MSS. read መናፍስት: [39] A nominativus pendens. Else em. እሱ: into እሉ: or ለእሱ: *q t* read ቀዳሚ: for ቀ″. [40] *q* reads ይኄይሳ: *a* ይኄይሱ: [41] *t* adds ጥበብ: as a gloss in the margin. [42] *m, β–a b f l x. a–m* read ድኃርያትሂ: *q* ″ትሂ: *a b x* ድኃርያንሰ: *f l* ድኃርያን: [43] *g t*². Other MSS. ኢንክልእ: [44] *t*¹ reads ዘ. [45] *q* reads ዘበ. *a e x* omit.

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ጥበበ: በከመ: ኃለይኩ: በከመ:[1] ፈቀደ: እግዚአ: መንፈሳት:[2] ዘተውህበኒ: እምኔሁ: ክፍለ:
ሕይወት:[3] ዘለዓለም። 5. ወኮኑ:[4] ብየ: ሠለስቱ:[5] ምሳሌ:[6] ወእነ:[7] እንግእኩ:[8] እንዘ:
እብሎሙ: ለእለ: *የኃድሩ: ደበ: የብስ።[9] XXXVIII. ምሳሌ:[10] ቀዳሚ፣
ሶበ:[11] ያስተርኢ:[12] ማኅበረ:[13] ጻድቃን:
ወይትኴነኑ: ኃጥኣን: በ[14]ኃጢአቶሙ:
ወ[15]እምገጸ: የብስ: ይትሀወኩ:[16]
2. ወ[17]ሶበ: ያስተርኢ:[18] ጽድቅ:[19] በገጸሙ: ለጻድቃን:
እለ:[20] ኅሩያን:[21] ተግባሮሙ: ስቁል: በ[22]እግዚአ: መንፈሳት:
ወያስተርኢ: ብርሃን: ለጻድቃን: ወለኅሩያን: እለ: *የኃድሩ: ደበ: የብስ:[23]
እይቴ: መኃድረ:[24] ኃጥኣን:
ወእይቴ:[25] ምዕራፍሙ: ለእለ: ክሕድዎ:[26] ለእግዚአ: መንፈሳት:[2]
እምኃየሶሙ:[27] ሶበ: ኢተወልዱ።
3. ሶበ:[28] ይትከሠት:[29] ኅቡኣቲሆሙ:[30] ለጻድቃን:
ይትኴነኑ:[31] ኃጥኣን:
ወይትህወኩ:[32] ረሲዓን: እምገጸ:[33] ጻድቃን: ወኅሩያን።[34]
4. ወእምይእዜ: ኢይከውኑ: *ዐዚዛን: ወኢልዑላን:[35] እለ:[36] ይእኅዝዋ:[37] ለምድር:[38]
ወኢይክሉ:[39] ርእየ: *ገጸ: ቅዱሳን:[40]
እስመ: እግዚአ:[41] መንፈሳት:[2] አርአየ:[42] ብርሃኖ:[43] በ[44]ገጸ: ቅዱሳን: ጻድቃን:[45] ወኅሩያን።

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[1] *m* prefixes **ወ**. [2] *g*. Other MSS. read **መናፍስት:** [3] *g* reads **ሕይወተ:** [4] *u* reads **ወኮነ:** [5] *t*. *g m* read **ሠለስተ:** Other MSS. ፫. [6] *o* (*v*) *b* read **ምሳልያት:** [7] *a x* read **ወእንሰ:** [8] *m u* read **ኦሣእኩ:** [9] *a–q*, *e f h k l n o* (*v w*) *b*. *q* reads **ደበ:** *a b c d x a* **የኃድሩ: የብሰ:** Here *f* repeats xxxvii. 2[b] (**ስምዑ: . . .**)–5. [10] *g t*, *β*. *m q u* read **ምስለ:** [11] *q* reads **ወ**. [12] *g*. *q* reads **ያስተረኢ:** (sic). Other MSS. **ያስተርኢ:** [13] *d* reads **ማኅደረ:** [14] *m* reads **ወ**. [15] *m q* omit. [16] *q* reads **ተህውኩ:** [17] *q*, *t*[2] *β*. *a–q* omit. [18] *g*. *q* reads **ያስተረኢ:** Other MSS. **ያስተርኢ:** [19] *a–m*. *m*, *β* read **ጻድቅ:** [20] *y* reads **ለ**. [21] *q* adds **ተስፋሆሙ: ወ**. [22] *q* reads **ለ**. *o b* **በኀበ:** [23] *m* reads **የብስ: የኀድሩ:** (sic). [24] *g*. Other MSS. read **ማኅደረ:** [25] *q* adds **ማኅደሮሙ: ወ**. [26] *q* reads **ገፍዕዎ:** [27] *a b x* prefix **ወ**. [28] *a*. *t*[2], *β* read **ወሶበ:** [29] *a*, *d*. *t*[2], *β–d* read **ይትከሠታ:** [30] *m*, *t*[2] *β*. *a–m* read **ኅቡኣቲሁ:** [31] *q* prefixes **ወ**. *u* omits. [32] *g* reads **ወይትሃ″**. [33] *q* reads **እምቅድመ:** [34] *q* omits next verse through hmt. [35] *g u* (*v*). Other MSS. **ዐዚዛ: ወኢልዑላ:** [36] *n* adds **የኀድርዋ: ወ**. [37] *m* reads **″ዘዎ:** [38] *m* adds **ወለሰማይ:** [39] *g* reads **″ይክል:** [40] *q* reads **ገጸ: ጻድቃን: ወቅዱሳን:** *n* **እምገጸ: ጻድቃን:** [41] *a*, *d*. *β–d* read **ለእግዚአ:** [42] Emended from **ተርእየ:** [43] *q*. Other MSS. read **ብርሃኑ:** [44] Emended from **ለ** (Flemming). [45] *a*, *defklny a*. *abcop* (*v*) *x b* prefix **ወ**. It may be interpolated.

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5. ወ[1]ነገሥት: ወ[2]ዓዚዛን: በውእቱ: ጊዜ: *ይትጎንሱ:
ወ[3]ይትወሀቡ:[4] ውስተ: እደ: ዳድቃን: ወቅዱሳን::
6. ወ*እም[1]ሀየ: አልቦ: ዘያስተምሕር: ሎሙ:[5] ለ[6]እግዚአ: መንፈሳት:[7]
[እስመ: ተወድአ: እንቲአሆሙ: ሕይወት::[8] XXXIX. ወ*ይከውን:[9] በዝኩ:[10] መዋዕል:
ይወርዱ:[11] ደቂቅ:[12] *ሳሩያን: ወቅዱሳን:[13] እም*ልዑል: ሰማይ:[14] ወ*አሐድ:[15] ይከውን:[16]
ዘርኦሙ: ምስለ: ውሉደ: ሰብእ:: 2. ወ[17]በውእቱ: መዋዕል: ነሥአ: ሄኖክ: መጻሕፍተ:[18]
*ቅንአት: ወመዐት:[19] ወመጻሕፍተ:[20] ጕጕፃ: ወሀውክ:]
ወ*ምሕረት: ኢይከውን:[21] ላዕሌሆሙ:[22] ይቤ:[23] እግዚአ: መንፈሳት::
3. ወበ[24]ውእቱ: መዋዕል:[25] መሠጠኒ:[26] ዐውሎ: ነፋሳት:[27] እም*ገጻ: ለ[28]ምድር:[29]
ወአንበረኒ:[30] ውስተ: *ጽንፈ: ሰማያት::[31]
4. ወበህየ: ርኢኩ:[32] ራእየ:[33] ካልአ: መኃድሪሆሙ:[34] ለቅዱሳን:[35]
ወምስካቢሆሙ:[36] ለዳድቃን::[35]
5. በህየ:[37] ርእይ: አዕይንትየ:[38] ማኅደሮሙ:[39] ምስለ: *መላእክት: ጽድቅ:[40]
ወምስካቢሆሙ:[41] ምስለ: ቅዱሳን:
ወይስእሉ:[42] ወደስተበቍዑ:[43] ወይጼልዩ: በእንተ: ውሉደ: ሰብእ:
ወጽድቅ: ከመ: ማይ: ይውሕዝ:[44] ቅድሜሆሙ:[45]
ወምሕረት: ከመ: ጠል: ውስተ: ምድር:

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[1] *q* omits. [2] *a*. *t*[2], *β* omit. [3] *g*. *q* omits. *a* reads ኢይት"ኀ" ወ. Other MSS. read ይትሀ" ወ. [4] *g* reads ይትዋ". [5] *a*, *c o* (*v*) *b*. Other MSS. omit. [6] *a*. *β* reads ኀበ: [7] *g*. Other MSS. read መናፍስት: [8] *g u* read ሕይወት: [9] *q* reads ይከውኑ: [10] *a–m*. *m* reads በዝ: *β* በዝኀት: [11] *m* adds ይኩን: ከመ: [12] *m t*[1], *β*. *g q u*, *t*[2] read ደቂቀ: [13] *q* trans. [14] *a*. *β* reads ልዑላን: ሰማያት: [15] *g m q t*. *u*, *β* read ፮. [16] *q* reads ይከውኑ: and trans. before አሐድ: [17] *g u*, *d*. Other MSS. omit. [18] *a–m*, *β–dy*. *m*, *dy* read መጽሐፈ: [19] *m* reads in acc. *q* trans. [20] *m* adds ቅዱሳት: ዘ. *t* inserts ቅዱሳት: above ቅን" but encloses it in brackets. [21] *q* reads ምሕረት: ኢይኩን: [22] *m* adds ይኩን: [23] *m* (*w*) add እግዚአብሔር: [24] *g q t*, *β*. *m* reads በ. *u* ወ. [25] *a*. *β–y* read ጊዜ: *y* omits. [26] *q*, *β*. *g t u* read መሠጡኒ: *m* ነሥእኒ: *t*[2], *β* add ደመና: ወ against *a*. [27] *g q u*, *t*[2]. *m*, *β* read ነፋስ: *t*[1] ወነፋሳት: [28] *a x* read ገጸ: [29] *n* reads የብስ: [30] *u*, *β*. *a–u* read አንበሩኒ: [31] *o* (*v*) *b* read ገጸ: ሰማይ: [32] *m* trans. after ራእየ: [33] *u* *a* omit. [34] *g q u*. *m t*, *β* read ማኅደሪሆሙ: *m* inserts ወ before ማኅ". *a* omits next seven words through hmt. [35] *β* trans. ቅዱ" and ዳድ" against *a*. [36] *t*[1] *x* read ምስካቢሆሙ: [37] *d* adds ርኢኩ: [38] *q u* read አዕይንቲየ: [39] *g m q*. *t*, *β* read ማኅደሪሆሙ: *u* ማኅድ". [40] *a*. *β* reads መላእክት: [41] *a–q*. *q*, *β* read ምስካቢሆሙ: [42] *m* omits. [43] *t*[1], *a b* read ደስተብቍዑ: [44] *m* adds መዋዕሊሆሙ: [45] *a*. *β–n* read በቅድ". *n* omits.

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ከመዝ: ውእቱ: ማእከሎሙ:[1] ለ[2]ዓለመ: ዓለም::[3]
6. ወበውእቱ: መካን:[4] ርእይ: አዕይንትየ:[5] *ኅሩየ:[6] ለ[7]ጽድቅ:[8] ወዘ[9]ሃይማኖት:
ወጽድቅ: ይከውን: በመዋዕሊሁ:[10]
ወዳድቃን: ወኅሩያን:[11] ኄልቁ:[12] አልቦሙ:[13] ቅድሜሁ: ለዓለመ: ዓለም::
7. ወ[14]ርኢኩ: ማኅደሮ:[15] መትሕተ:[16] *አክናፈ: እግዚአ:[17] መንፈሳት:
ወ*ዙሉ:[18] ዳድቃን: ወኅሩያን: በቅድሜሁ:[19] ይትለሐዩ:[20] ከመ: ብርሃነ: እሳት:
ወአፉሆሙ: ይመልእ: በረከተ:
ወ[21]ከናፍሪሆሙ: ይሴብሑ:[22] ስሞ: ለእግዚአ: መንፈሳት:[23]
ወጽድቅ: ቅድሜሁ: ኢየኃልቅ:
*ወርትዕ: ኢየኃልቅ: ቅድሜሁ::[24]
8. ህየ: ፈቀድኩ:[25] እኅድር:
ወፈተወት: መንፈስየ:[26] ለውእቱ: ማኅደር:
በህየ:[27] ኮነ: ክፍልየ: ቅድመ:
እስመ: ከመዝ: ጸንዐ:[28] በእንቲአየ: በ[29]ቅድመ: እግዚአ: መንፈሳት::[23]
9. በ[30]ውእቶን:[31] መዋዕል: ሰባሕኩ: ወአልዐልኩ: ስሞ: ለእግዚአ: መንፈሳት:[32] በረከተ:
ወስብሐተ: እስመ:[33] ውእቱ: አጽንዐኒ: በበረከት: ወ[34]ስብሐት:[35] በከመ: ፈቃዱ: ለእግዚአ:
መንፈሳት::[23] 10. ወ*ጕንዱየ:[36] ርእዩ:[37] አዕይንትየ: በውእቱ: መካን: ወባረክዎ:

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[1] *q* trans. after **ዓለም:** [2] *m q t, β. g u, y* read **እም.** [3] *n* omits ver. 6 through hmt. [4] *α–m. m, t*² *β* read **መዋዕል:** [5] *q* reads **አዕይንቲየ:** [6] *α–q. q, β–a* read **መካነ:** (*q* omits) **ኅሩያን:** *a x* **መ″ ኅሩያነ:** *t*² inserts **መካነ:** above **ኅሩየ:** [7] *α–m. β* reads **ዘ.** *m* omits. [8] *c* reads **ጻድቅ:** [9] *α–t u, β. t u* read **ወለ.** [10] *α. t*² *β* read **በመዋዕሊሆሙ:** [11] *q* reads **ወኄራን:** [12] *g q t u. q* also prefixes **ወ.** *m, β–h k* read **ጕልቁ:** *h k* **ጕልቄ:** [13] *k* reads **አልቦ:** Before **አል″** there is a letter erased in *t* and **ዘመን:** is added in the margin. [14] *t*¹ *u* omit. [15] *g m. q t u, h k l*² *n o y*², *a* read **ማኅደሮሙ:** *a b c d e f l*¹ *x y*¹ **ማኅደሪሆሙ:** [16] *u* reads **ታሕተ:** [17] *d* reads **እግዚአ: አክናፈ: መላእክት: ወ.** [18] *g t u. q* reads **ዙሎ:** *m, β* **ዙሎሙ:** [19] *m* omits. [20] *m, t*² *β–a. α–m* read **ይትኄየሱ:** *a* **ይትሐሰዩ:** [21] *u, t*² *β. q* reads **በ.** *g m t* omit. [22] *g q, a b d e x. t*¹ *u* read **ይሴብሕ:** *m, t*² *c f h k l n o*, *a*, *b* **ይሴብሑ:** or **″ብሓ:** [23] *g.* Other MSS. read **መናፍስት:** [24] *a b d* (*w*) *x*, *a* omit. [25] *a x* read **ፈተውኩ:** [26] *α–q. q, β* read **ነፍስየ:** [27] *q, n* prefix **ወ.** [28] *g q u, a b c d e h. m t, f k l n o x*, *a*, *b* read **ጸንዓ:** [29] *d* omits. *b* reads **ወ.** [30] *α–u. u, t*² *β* read **ወበ.** [31] *g t u, β. m q* read **ውእቶ:** [32] *g. y* reads **ስብሐት:** Other MSS. **መናፍስት:** *n* adds **ወወሀብኩ:** [33] *h o*, *b* read **በከመ:** (*v*) **ከመ:** [34] *d y* read **ወበ.** See next note. [35] *m* repeats as follows **እስመ: ውእቱ: አጽንዓኒ: በበረከት: ወበስብሐት:** [36] *g m q, t*² *β. t*¹ reads **ገሀደ: u ጕንዳ:** [37] *g m.* Other MSS. read **ርእይ:**

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ወሳባሕክዎ:[1] እንዘ: እብል፤ ቡሩክ: ውእቱ: ወይትባረክ: እምቅድመ:[2] ወ[3]እስከ: ለዓለም። 11. ወበ[4]ቅድሜሁ: ማኅሰቅት:[5] አልቦ፤ ውእቱ: ደአምር:[6] ዘእንበለ: ይትፈጠር: ዓለም:[7] ምንት: ውእቱ: ለ[8]ዓለም: ወለትውልደ: ትውልድ: ዘይከውን: 12. ይባርኩከ: እሉ: አይነውሙ: ወይቀውሙ: ቅድመ:[9] ስብሐቲ*ከ:[10] ወይባርኩ:[11] ወይሴብሑ: ወደሴዕሱ: እንዘ: ይብሉ፤ ቅዱስ: ቅዱስ: ቅዱስ:[12] እግዚአ: መንፈሳት:[13] ይመልእ:[14] ምድረ: መንፈሳት።[15] 13. ወበህየ: ርኢደ: አዕይንትየ: ዙሎ:[16] እሉ:[17] አይነውሙ: ይቀውሙ:[18] ቅድሜሁ: ወይበርኩ: ወይብሉ፤ ቡሩክ: አንተ:[19] ወቡሩክ: ስሙ: ለ*እግዚእ:[20] *ለዓለመ: ዓለም።[21] 14. ወተወለጠ: ገጽየ: እስመ:[22] ስእንኩ: ነጽሮ። XL. ወርአኩ: እምድኅረዝ:[23] አእላፈ:[24] አእላፍ:[25] ወትእልፊት: ትእልፊታት:[26] *ኀልቁ: ወኃሳበ:[27] አልቦሙ:[28] እሉ: ይቀውሙ: ቅድመ:[29] እግዚአ: መንፈሳት።[13] 2. ርኢኩ:[30] ወ[31]በ*አርባዕቱ:[32] ክዛይሁ: ለእግዚአ: መንፈሳት:[13] ርኢኩ: አርባዕት:[33] *ገጸ: ካልአ:[34] እምኑ:[35] እሉ: አይነውሙ:[36] ወአስማቲሆሙ: አእመርኩ: ዘአይድዐኒ:[37] አስማቲሆሙ:[38] መልአክ: ዘመጽአ: ምስሌየ:[39] ወዙሎ: ኀቡኣት: አርአየኒ።[40] 3. ወሰማዕኩ: ቃሎሙ: ለ*እልኩ:[41] ገጽ: አርባዕቱ:[42] እንዘ: ይሴብሑ: ቅድመ:[43] እግዚአ: ስብሐት።[44] 4. ቃል: ቀዳማዊ:[45] ይባርኮ:[46] ለእግዚአ: መንፈሳት:[47] ለዓለመ: ዓለም።

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[1] *q t, c e f h k l n o y ,a ,b.* *g m u* read **ወሰባሕኩ:** *a b d x* omit. [2] *t q*[2] add **ዓለም:** [3] *y* omits. [4] *n* reads **ወእም:** [5] *g.* So also *q, k* save that they trans. after **አልቦ:** *m t u* read **ማኅሰቅት:** So also *a b c d e f h l n o x ,a ,b* save that they trans. after **አልቦ:** [6] *m t, f h k l n o x ,a ,b* read **የአምር:** [7] *q* omits. [8] *a. t*[2], *β* omit. [9] *g q.* Other MSS. read **በቅድመ:** [10] *d y* read **ሁ:** [11] *a b c p* (*v*) add suffix **ከ:** *m* omits next twenty-one words. [12] *t*[1], *a x* omit. [13] *g.* Other MSS. read **መናፍስት:** [14] *a x* read **ይመልክ:** (**ይመልእ:** *x*) **ዙሎ:** [15] *u, t*[2] *c f h k l* (*w*) *x ,a. g t, b c d o ,b* read **መንፈሳት:** *q, a* **መናፍስት:** *n* **መናፍስት:** [16] *q* adds **ትጉሃነ:** *g* **አነ:** [17] *h* omits. [18] *q, l o ,b* prefix **ወ.** [19] *e* reads **ውእቱ:** [20] *a x* read **እግዚአብሔር:** [21] *m* (*v*) read **ለዓለም:** and *m* trans. before **ለእግ″.** [22] *a. t*[2], *β–e* read **እስከ:** *e* **ወ.** [23] *q* trans. before **ርኢኩ:** *a x* trans. after **ትእልፊት:** [24] *q* reads **አእላፍ:** [25] *a–q. q, β* read **አእላፋት:** [26] *a. β–a e* read **ትእልፊት:** *a e x ,a ,b* **አእላፋት:** *y* adds **ወአእላፋት:** [27] *a–m, k. m, β–k* read **ኍልቍ: ወሐሳብ:** [28] *β* prefixes **ወ** and trans. before **ኍልቍ:** [29] *t u, b c e h k l n ,a* add **ስብሐት:** [30] *k n* read **ወርአኩ:** *c h* (*v*) omit. This word belongs to the preceding sentence according to *m t u, f x* and certain of *a b c d e,* Dillmann does not say which. [31] *d k l n y ,a* omit. [32] *g m t. q u, β* read ፬. [33] *g m. q t u, β* read ፬. [34] *h* omits. *n* reads **ገጸት: ካልኣነ:** *o* **ገጸ:** [35] *g m. q t u, β–o* **እም:** *o* omits. [36] *a–m. m* reads **ይነውሙ:** *t*[2], *β* read **ይቀውሙ:** [37] *q u* read **አይደዓኒ:** [38] *a x* omit. [39] *g m q t, β–e l n. t*[2], *e* read **ኀቤየ:** *u, l n ,a* **ኀቤየ: ምስሌየ:** [40] *g* reads **አይድዓኒ:** [41] *g m q, a b c d x ,a. t, e f h k l o ,b* read **እልክቶ:** *u* **እማንቱ:** (?) *n* **እሉ:** [42] *g m. q* omits. *t u* read ፬. So also *β,* but it trans. before **ገጽ:** [43] *q* reads **ለ.** [44] *d y ,b* read **መናፍስት:** [45] *c* (*v*) add **እንዘ:** [46] *t, β–h. g u* read **ይባርኩ:** *m q* **ይባርክዎ:** *h* (*v*) **ይባርክ:** [47] *g.* All other MSS. but *e* read **መናፍስት:** *e* **ስብሐት:**

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5. ወ*ቃል: ካልእ:[1] ሰማዕኩ: እንዘ: ይባርኮ:[2] ለ*ሳሩይ: ወለ[3]ሳሩያን: እሰ: ስቁላን: በእግዚአ: መንፈሳት::[4] 6. ወ*ሣልስ: ቃል:[5] ሰማዕኩ: *እንዘ: ይስእል: ወይዴሊ:[6] በእንተ: እሰ: የሐድሩ: ውስተ:[7] የብስ: ወያስተበቍዕ:[8] በስሙ: ለእግዚአ: መንፈሳት::[4] 7. ወ*ቃል: ራብዕ:[9] ሰማዕኩ: እንዘ: ይሰድዶሙ:[10] ለሰይጣናት: ወኢ*የኃድጎሙ:[11] ይባኡ: ኀበ: እግዚአ: መንፈሳት:[12] ከመ: ያስተዋድይዎሙ:[13] ለእሰ: የኃድሩ: ዲበ:[14] የብስ:: 8. ወእምድኅረዝ: ተስእልክዎ: ለመልአክ: ሰላም: ዘ*ምስሌየ:[15] የሐውር:[16] ዘውእቱ:[17] አርአየኒ: ዙሎ: ዘኅቡእ:[18] መኑ:[19] ውእቶሙ:[20] እሉ:[21] ፬[22]ገጽ: ዘ[23]ርኢኩ: ወዘ[24]ሰማዕኩ: ቃሎሙ: ወጸሐፍክዎሙ:: 9. ወይቤለኒ: ዝ[25]ቀዳማዊ: ውእቱ: መሓሪ: ወ[26]ርሑቅ: መዓት:[27] ሚካኤል፤ ካልእ:[28] ዘዲበ: ዙሉ:[29] *ሕማም: ወዲበ: ዙሉ: ቍስለ:[30] ውሉደ:[31] ሰብእ: ውእቱ:[32] ሩፋኤል፤ ወሣልስ: ዘዲበ: ዙሉ: ኃይል: ውእቱ:[33] ገብርኤል፤ ወራብዕ: ዘዲበ:[34] *ንስሓ: ለተስፋ:[35] እሰ: ይወርሱ: ሕይወተ:[36] ዘለዓለም: ዘስሙ:[37] ሩፉኤል::[38] 10. ወእሉ: አርባዕቲ:[22] መላእክቲሁ: ለ*እግዚአ: መንፈሳት:[39] ወአርባዕቲ: ቃለ: ሰማዕኩ: በውእቶን:[40] መዋዕል:: XLI. ወእምድኅረዝ: ርኢኩ: ዙሎ:[41] *ሣቡዳቲሁ:[42] ለሰማያት:[43] ወመንግሥት: እፎ:[44]

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[1] *g q u. m t*, β read **ቃለ: ካልአ:** [2] *t*[2] β. *a* reads **ይባርክዎ:** [3] *q* reads **ሳሩየ:** [4] *g*. Other MSS. read **መናፍስት:** [5] *g u*. So also *q* save that it trans. *m* reads **ሣልስ: ቃለ:** *t*, β **ሣልሰ: ቃለ:** [6] Emended. All MSS. but *d n* read **እንዘ: ይስእሉ: ወይዴልዩ:** *q* trans. this clause after **የብስ:** *d* reads **እንዘ: እስእል: ወይዴሊ:** *n* **እንዘ: ይስእሉ: ወያስተበቍዕ:** [7] *g m t, b c d f h k l o* ¸*a* ¸*b. q u, a e n x* read **ዲበ:** [8] Em. from **ወያስተበቍዕ:** of the MSS. *n* reads **ወይዴልዩ:** here. See note 6. [9] *g q u. m t*, β–*e f h k n o p* read **ቃለ: ራብዓ:** *e f h k n o p* ¸*b* **ቃለ: ራብዓዩ:** [10] *q* reads **ይሰድዶሙ:** [11] *q* reads **የኀድግዎሙ:** *u* **የኅ″.** [12] *g m*. Other MSS. read **መናፍስት:** [13] *m* reads **ያስተዋድዮሙ:** [14] *g q*, β. *m t u* read **ውስተ:** [15] β trans. after **የሐውር:** against *a*. [16] *c* reads **ዘየኀድር:** [17] *q* reads **ዝውእቱ:** *m* adds **ኡርኤል:** [18] *a b c d e x* add **ወእቤሎ:** against *a* and *f h k l n o p* (*v w*) ¸*a* ¸*b*. [19] *m* reads **ወመኑ:** *e* **እሰ: መኑ:** *a x* omit. [20] *m* reads **ውእቱ:** [21] *a* reads **ለእሉ:** [22] *q* omits. [23] *q* reads **እሰ:** [24] *g, h*. Other MSS. read **ወእሰ:** [25] *o* ¸*b* read **ዝቃል:** [26] *t* omits. [27] β adds **ቅዱስ:** [28] *t*[2] β prefix **ወ.** [29] *o* ¸*b* add from next sentence **ኃይል: ወዲበ: ዙሉ:** [30] *t*[1] *u*. So also *g, t*[2] β–*o* save that for **ቍስለ:** they read **ቍስል:** *m* reads **ሕማም: ወዲበ: ዙሉ:** *q* **ሕማም: ወዲበ: ዙሉ: ወዲበ: ቍስል:** *o* ¸*b* **ቍስል: ወሕማም:** [31] *g m t u. q* reads **ለውሉደ:** *t*[2] β **ዘውሉደ:** [32] *a* reads **ወውእቱ: ቅዱስ:** [33] β adds **ቅዱስ:** [34] *m* reads **ዘከመ:** *d y* add **ዙሉ:** [35] *a–q, d f h k l n o* (*v w*) *y. q* reads **ንስሓ: ለንስሓ:** *a b c e x* **ገ″ ወለተስፋ:** [36] *q* reads **ተስፋ: ኅይወተ:** [37] *a. t*[2] adds **ውእቱ:** above **ዘስሙ:** β reads **ውእቱ:** [38] *q t u*, β–*h*[1]. *g m*, *h*[1] read **ሩፉኤል:** [39] *g*. So also *m q t u* save that for **መን″** they read **መናፍስት:** β reads **እግዚአብሔር: ልዑል:** [40] *q* reads **በውእቱ:** [41] *q* trans. before **ርኢኩ:** *h* reads **ዙሎሙ:** *a x* omit. [42] *a. t*[2], β read **ሣቡዳቲሆሙ:** (a correction). [43] *t u*, β. *g* reads **ወለሰማያት:** *m q* **ለሰማይ:** [44] *a x* read **ከመ:**



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ትትከፈል:[1] ወተግባረ: ሰብእ: ከመ:[2] በ[3]መዳልው: ይደለው::[4] 2. በህየ:[5] ርእኩ: መንኮራኵሪሆሙ:[6] ለሕሩያን: ወ*መንኮራኵሪሆሙ:[7] ለቅዱሳን: ወርእየ: አዕይንትየ:[8] በህየ:[9] ዙሎሙ: ኃጥኣን: እንዘ: ይሰደዱ:[10] እምህየ: አለ: ይክሕድዎ:[11] ለ*ስመ:[12] እግዚአ: መንፈሳት:[13] ወ*ይሰሐቡ:[14] ወ*ቀዊመ:[15] አልቦሙ: በመቅሠፍት: እንተ: ትወጽእ:[16] እም[17]እግዚአ: መንፈሳት::[18] 3. ወበህየ: ርእየ: አዕይንትየ: ጎቡኣት: መባርቅት:[19] ወ[20]ነጐድጓድ:[21] ወ*ጎቡኣት: ነፋሳት:[22] እፎ:[23] ይትከፈቡ:[24] ከመ: ይንፍሑ: ዲበ: ምድር: ወጎቡኣት: ደመናት:[25] ወጠል:[26] ወበህየ: ርእኩ:[27] እምኀበ: ይመጽእ:[28] በውእቱ: መካን: ወ*እምህየ:[29] ይፀግቡ: ጸበለ:[30] ምድር::[31] 4. በህየ:[32] ርእኩ: መዛግብተ: ዕጽዋነ: ወእምኔሆሙ: ይትከፈቡ:[2] ነፋስ:[33] መዝገብ:[34] *ዘበረድ:[35] ወነፋስ:[36] መዝገቡ:[37] ጊሜ: *ወዘደመና: ወደመና:[38] ዚአሁ: እምላዕለ:[39] ምድር:[40] የኀድር:[41] እምቅድመ: ዓለም:: 5. ወ[2]ርእኩ: መዛግብተ: ፀሐይ:[42] ወዘወርኀ: እምአይቴ: ይወፅኡ: ወአይቴ:[43] ይገብኡ: ወግብአቶሙ: ስቡሕ:[44] ወእፎ: ይከብር: አሐዱ: ለ[45]ካልኡ: ወ[2]ምሕዋሮሙ: ብዑል:[46] ወኢ*የኀልፉ:[47] ምሕዋረ: ወኢይዌስኩ: ወኢየኀጽጹ:[48] እምሕዋረ:[49] ዚአሆሙ: ወሃይማኖት:[50] የዐቅቡ: ፔምስለ: ካልኡ: በመሐላ:[51]

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[1] *g t u, β–c h.* *m, c h* read **ትትካፈል:** *q* **ይትከፈል:** [2] *q* omits. [3] *m* omits. [4] *g q t u, f k l.* *m, β–d f k l o y* read **ይደለዉ:** *d y¸a* **ይዴለዉ:** *o* **ይደልዉ:** [5] *q* prefixes **ወ**. [6] *g q u.* *m t, β* read **ማኅደሪሆሙ:** *q* omits next two words through hmt. [7] *g.* *m* reads **ምስካቢሆሙ:** *u, n* omit. *t, β–f h o p¸b* read **ማኅደሪሆሙ:** *f h o v¸b* **ምስካባቲሆሙ:** [8] *q* adds **ከመ:** [9] *u* omits. *a x* add **ማኅደረ:** [10] *t*[1]*, y* read **ይሰድዱ:** [11] *d h*[2]*¸a* read **ክሕድዎ:** [12] *a d y x* omit. [13] *g m.* Other MSS. except *a x* read **መናፍስት:** *a x* **ስብሐት:** [14] *g q.* *m* reads **ይስሕቡ:** *t u, β* **ይስሕብዎሙ:** [15] *g q, k.* So *u,* but it trans. after **አልቦሙ:** *m t, β* read **ቀዊሞ:** [16] *g* reads **ትመፅእ:** [17] *a* reads **በነበ:** *d* omits. [18] *g m.* Other MSS. **መናፍስት:** [19] *m* reads **ምግባራት:** *d f h k o y¸b* **መባርቅት:** [20] *y* adds **ጎቡአ:** [21] *c d f h k o v y¸b* read **ነጐድጓደ:** [22] *a, β–d f h k o.* *d* reads **ጎቡአ: ነፋሳት:** *f* **ጎቡአነ: "ሳት:** *h k o¸a¸b* **ጎቡኣት: "ሳተ:** *y* **ጎቡአ: ነፋስ:** [23] *d l y¸a* prefix **ወ**. [24] *g, c l* read **ይትኻ".** [25] *a x* read **ነፋሳት:** [26] *q* reads **ወጠሳት:** *a x* add **ወደመናት:** [27] *m* reads **ይመጽእ:** [28] *g m u.* Other MSS. **ይወፅእ:** [29] *q* reads **በህየ:** *m* adds **ርእኩ:** See note 27. [30] *m, t*[2] *β–n.* *g t*[1] *u* read **ጽቡሰ:** *q* **ጽቡሳነ:** *n* **ፀበሳተ:** [31] *t*[1] omits. [32] *g u.* Other MSS. prefix **ወ**. [33] *g m q.* *t u, β–k* read **ነፋሳት:** *k* omits. [34] *g t u.* *t*[2] prefixes **ወ**. *q* reads **መዝገበ:** *m, β* **ወመዝገበ:** [35] *a–q.* *q, β* read **በረደ:** [36] *a.* *h o v¸b* read **ወነፋሳት:** *β–h o v¸b* omit. [37] *β* prefixes **ወ**. [38] *t*[1] *u*[1]. So *q* save that it trans. the two words. *g u*[2] read **ወደመና:** *m* **ደመና: ወደመና:** *t*[2]*, β–a* **ወዘደመናት:** (+ **ምድር:** *y*) **ወ(ወዘ** *d*)**ደመና:** *a x* **ወመዝገበ: ደመናት: ወደመና:** [39] *q, t*[2] *β.* *g t*[1] *u* read **እምላዕሉ:** *m, a* **ላዕሉ:** [40] *t*[1] *u* read **ምድረ:** [41] *d* reads **የኀድሩ:** [42] *g q t*[1]*, β–a x.* *m u, t*[2] read **ዘፀሐይ:** *a x* omit. [43] *u* reads **ወእምአይቴ:** [44] *q u* read **ስቡሐ:** [45] *a–t.* *t, β* read **እም.** [46] *u* reads **ልዑል:** [47] *g m t, h k l n x¸a.* *q u,¸a b c d e f o¸b* read **የኀ".** [48] *m* omits. *q* reads **ወኢየኀጽጹ:** *h "ደሐፀቡ: l n¸a "ደሐፀፁ:* [49] *a* reads **ምሕዋረ:** [50] *g m u.* *q* reads **"ኖት: ***t, β*** "ኖቶሙ:** [51] *q* reads **በነበ:**

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†ዘ*ኃደሩ†::[1] 6. ወይወፅእ:[2] ቅድመ: ፀሐይ:[3] ወይገብር:[4] ፍኖት: በትእዛዘ: እግዚአ: መንፈሳት:[5] ወይጸንዕ:[6] ስሙ: ለዓለመ: ዓለም:: 7. ወእምድኅረ*ዝ:[7] ርኢኩ:[8] ፍኖተ:[9] ዘኅቡእ: ወ[10]ክሡት: ዘወርኅ: ወ[11]ምሕዋረ: ፍኖቱ: ይፈጽም: በውእቱ: መካን: በመዐልት: ወበሌሊት: ወአሐዱ:[12] ለ[13]ካልኡ: ይኔጽር:[14] በቅድመ:[15] *እግዚአ: መንፈሳት:[16] ወየአዙቱ: ወይሴብሑ:[17] ወአየዐርፉ:[18] እስመ: አኰቴተሙ: ዕረፍት:[19] ውእቱ:[20] ሎሙ:: 8. እስመ: ፀሐይ:[21] ብዙኀ:[22] ሙያጤ:[23] ቦቱ:[24] *ለበረከት: ወለመርገም:[25] ወምርዋጸ: ፍኖቱ: ለወርኅ: ለ[26]ጻድቃን: ብርሃን: ወለኃጥኣን: ጽልመት: በስሙ: ለእግዚእ: ዘፈጠረ: ማእከለ: ብርሃን: ወማእከለ: ጽልመት: ወከፈለ: መንፈሶሙ:[27] ለሰብእ: ወአጽንዐ:[28] መንፈሶሙ: ለጻድቃን: በስመ:[29] ጽድቁ:[30] ዚአሁ:: 9. እስመ: መልአክ: ኢይክል:[31] ወስልጣን: ኢይክል: ከሌሉ: እስመ: ለመኰንን:[32] ለዝኩሙ: ይሬሲ:[33] ወ*እሎንተ:[34] ዝሎሙ: በቅድሜሁ:[35] ውእቱ: ይኬንን:: XLII. ጥበብ:[36] መካነ:[37] ኢረከበት: ኀበ: ተኃድር:[38] ወ*ሀለወ:[39] ማኅደራ: ውስተ: ሰማያት::[40]

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[1] *g m.* *q t u, e h*[2] *o ,b* read **ኀደሩ:** *a b c d f h l n x ,a* **ነበሩ:** *k* **ኀብሩ:** But the text is corrupt, and the corruption may have arisen in the Hebrew, where נִשְׁבְּעוּ = 'they have sworn,' could be corrupted into שָׁכְנוּ = 'they have dwelt.' Flemming suggests the corruption of *ὡρκίσθησαν* into *ᾠκίσθησαν*. *a x* add **ወይገብር: ቅድመ:** [2] *u* reads **ወይወፅኡ:** [3] *g* reads **ፀሓይ:** [4] *q, c* read **ይገብእ:** [5] *g.* Other MSS. read **መናፍስት:** [6] *t* adds gloss **እንበለ: ሕፀፅ:** in margin. [7] *q, c* omit. [8] *u, (v).* All other MSS. omit, but this, or some such verb, is required by the text of *g q u* (see note 9) and by the context. [9] *g q u, d o (v).* Other MSS. **ፍኖት:** See preceding note. [10] *g.* Other MSS. **ወዘ.** [11] *m* reads **ዘ.** [12] *g m. t u, e n* read **ወኀ.** *q, β–e n* **ኀ.** [13] *e* reads **ምስለ:** [14] *g u, β–c d e n. m* reads **ኢይኔጽር:** *q* **ይኔጽሩ:** *t, c d n (v w) ,b* **ይኔጽር:** *e* **ይትናጸር:** [15] *q* reads **ቅድመ:** *m t*[1] *u* add **ስብሐት:** [16] *g.* All other MSS. but *n* read **እግ″ መናፍስት:** *n* reads **እግዚአብሔር:** [17] *a x* trans. before **ወየአዙ″** (**ወያአዙ″** in *q t u, n*). [18] *g q, f l x. m u, a b c d e* read **ወኢያዐ″.** *t, h k n o x ,b* **ወኢየዓ″.** [19] *m* reads **እርፍት:** [20] *n* omits. [21] *g q u, β–a b c o (v) x ,b. m t, a b c o (v) x ,b* read **ለ(***m* omits**)ፀሐይ:** *m, t*[2] *β–p y* add **ብሩህ:** [22] *g u, h.* Other MSS. **ብዙኅ:** *a x* add **ምክንያት:** [23] *g t u, n. m, o ,b* read **መያጤ:** *q, β–,b n o* **ምያጤ:** [24] *a x* trans. before **ብዙኅ:** [25] *e* reads **ለመርገም: ወለበ″.** [26] *q*[2] reads **ወለ.** [27] *m* reads **መንፈሶ:** *u* **ማእከሎሙ:** [28] *q* reads **ጽንዐ:** [29] *m q, β–,a. g t u* read **በስሙ:** *,a* **በከመ:** *t*[1] adds **መንፈሰ:** and the gloss **በሃይማኖት:** in margin. [30] *u* prefixes **ወ.** [31] *g t*[1]*, y.* Other MSS. read **ኢይክልእ:** [32] *,a.* All other MSS. **መኰንን:** The latter may stand if with nearly all the MSS. we read **ይሬኢ:** two words further on. [33] *g.* All other MSS. except *n* read **ይሬኢ:** *n* reads **ያርኢ:** [34] *m, a x* read **እሎንቱ:** *q* omits. [35] *q* adds **ዝሎሙ:** *u* **ወ.** [36] *m u, β. g q* read **ጥበቡ:** *t*[2] **ወጥበብ:** [37] *q, o* read **መካን:** [38] *g m q, f l n o x ,a ,b. t u, a b c d e h k* read **ተኀድር:** [39] *g m t u, e f h l n o ,a ,b. q, a b c d k x y* read **ሀለወት:** [40] *m* reads **ሰማይ:**

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2. ወፅአት:[1] ጥበብ: ከመ: ትሕድር: ውስተ: ውሉደ: ሰብእ:
ወኢረከበት: ማኅደረ:
ጥበብ: ውስተ: መካና: ገብአት:
ወ*ተጽዕነት:[2] ማእከለ: መላእክት::
3. ወዐመፃ: ወፅአት:[3] እመዛግብቲሃ:[4]
ዘ[5]ኢፈቀደት: ረከበት:[6]
ወኀደረት: ውስቴቶሙ:
ከመ: ዝናም: በበረድው:
ወከመ: ጠል: በምድር: ጽምእት::
XLIII. ወርኢኩ: ካልእ: መባርቅት: ወከዋክብት: ሰማይ: ወርኢኩ: ከመ:[7] ይጼውዖሙ:
ለዙሎሙ:[8] በበእስማቲሆሙ: ወይሰምዕዎ::[9] 2. ወርኢክዎ: ለ[10]መዳልወ: ጽድቅ: ከመ:
ይደለዉ:[11] በ[7]ብርሃናቲሆሙ፤ ለረኃበ:[12] መካናቲሆሙ:[13] ወ*ዕለት:[14] ኵነቶሙ:[15] ወሚጠቶሙ:
መብረቅ:[16] ይወልድ: ወሚጠቶሙ: በ*ኑልቄ:[17] መላእክት: ወሃይማኖቶሙ: የዓቅቡ:[18]
በበይናቲሆሙ::[19] 3. ወተስእልክዎ: ለመልአክ: ዘየሐውር:[20] ምስሌየ: ዘአርአየኒ:[21] ዘ[22]ኅቡእ:
ምንት: *እሙንቱ: እሉ::[23] 4. ወይቤለኒ:[24] ምስለ:[25] ዘዚአሆሙ:[26] እግዚአ: መንፈሳት:[27]
አርአየክ:[28] እሉ: እሙንቱ: አስማቲሆሙ: ለቅዱሳን:[29] እለ: የኀድሩ:[30] ደበ: የብስ: ወየአምኑ:
በስሙ:[31] ለ[13]እግዚአ: መናፍስት: ለዓለመ: ዓለም::[32] XLIV. ወ*ካልእት:[33] ርኢኩ: በእንት:
መብረቅ:[34] እፎ: ይቀውሙ: እምከዋክብት: ወይከውኑ: መብረቀ: ወኢይክሱ: ኃይገ:[35]

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[1] *a*, *β*–*a b c d e* (*v w*). *a b c e x* read **መጽአት:** *d* **መጽአ:** [2] *g*, *t*[2]*β*. *m q* read **ተጸንዓት:** (+**ወ** *q*). *t* **ጸንዓት:** *u* **ተጸነዐት:** [3] *m* reads **መጽአት:** [4] *t* adds in margin as a gloss **ዘአጋንንት:** [5] *u* reads **ወ**. [6] *t*[1] reads **ኢረከበት:** [7] *c* omits. [8] *t u*, *β*. *g m q* omit. [9] *d y* read **ወሰምዕዎ:** [10] *q t u*, *c f h k o*, *a*, *b*. *g m*, *a b d e p x* read **በ**. *n* omits. [11] *t*, *a o*, *a* read **ይደለው:** *h n* **ይዴለው:** [12] *g u* (save that I have em. **በ** into **ለ**). *m* reads **በርበ:** (sic). *t* **በርኅበ:** *a* **ራሕበ:** *b c* **ራሕበ:** *d e f h k l n o*, *a*, *b* **በራኅበ:** *x*[2] **ወርኢኩ:** *q* omits. [13] *q* omits. [14] *t*[2]*β*. *g u* read **ዕሉት:** *m* **እንት:** *q* **ዕሉት:** *t*[1] **እሎንት:** [15] *g q*. *m*, *a b c d e k*[2] *o x*, *a*, *b* read **ኩነ″**. *t*, *f h k*[1] *l n* (*v*) **ዘነ″**. *u* **ኪነ″**. [16] *g q t*. *m* reads **በመብረቅ:** *u* **መብረቅ:** *t*[2]*β*–*d* **መብረቅ: መብረቀ:** *d* reads as *β* but inserts **ወ** before **መብረቀ:** *t* adds gloss in margin **ነቢያት: ሐዋርያትን:** [17] *g q u*. *m t*, *β* read **ጉልቄ:** [18] *u* reads **ዐቀቡ:** *o* omits. [19] *t* reads **በበ: በይኖሙ:** *u* **በበ: በይናቲሆሙ:** [20] *m* reads **ዘሀሎ:** [21] *u* omits. [22] *t* reads **በ**. [23] *g q t u*. *m* reads **ውእቶ: እሉ:** *β*–*n* **እሎንቱ:** *n* **እሉ:** [24] *m* omits. [25] *t*[2] reads **አምሳለ:** *a* **ምሳለ:** [26] *t*[1], *a* read **ዘዘዚ″**. [27] *g m*. Other MSS. read **መናፍስት:** [28] *β* trans. before **እግዚአ:** against *a*. [29] *a*. *β* reads **ለዲድቃን:** [30] *u* reads **የሐውሩ:** [31] *q* reads **በስመ:** *a* **ለስሙ:** [32] *m* adds **አሜን:** [33] *a*–*t* (save that *q* puts in nom.), *a*. *t*, *c* read **ካልኣት:** *β*–*a c y* **ካልኣተ:** *y* **መካናተ:** [34] *m* reads **ብርሃን:** *t* adds gloss **መምህራን: በትሕትና:** [35] *g*. Other MSS. give the normal form **ኀይገ:**

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ምሳሌሆሙ።[1] XLV. ወዝ:[2] ካልእ: ምሳሌ:[3] ዲበ:[4] እሉ:[5] ይክሕዱ: ስሞ:[5] ለማኅደረ:[6]
ቅዱሳን: ወ[7]እግዚአ: መንፈሳት።[8]
2. ወ[9]ኢስማየ: የዐርጉ:
ወኢምድረ: ይበጽሑ:
ከመ*ዝ:[5] ይከውን:[10] ክፍለ:[11] ኃጥኣን: እሉ: ክሕዱ:[12] ስሞ: ለእግዚአ: መንፈሳት:[8]
እሉ: ከመዝ: ይትዐቀቡ:[13] ለ[14]ዕለተ: ስራሕ: ወምንዳቤ።
3. በይእቲ:[15] ዕለት: ይነብር:[16] ዲበ:[17] መንበረ: ስብሐት:[18] ኅሩይ:[19]
ወ[20]የኀሪ:[21] ምግባሪሆሙ:[22]
ወምዕራፎሙ: ኀልቁ:[23] አልቦ:[24]
ወነፍሶሙ:[25] በማእከሎሙ:[26] ትጸንዕ:
ሶበ: ርእይዎሙ:[27] ለኅሩያነ:[28] ዚአየ:
ወለእሉ:[29] ስከዩ: ስምየ:[30] ስቡሐ።
4. በይእቲ:[31] ዕለት: አነብሮ:[32] ማእከሎሙ:[33] ለኅሩዩ:[34] ዚአየ:[35]
ወእዌልጣ:[36] ለሰማይ: ወ*እገብራ:[37] በረከት:[38] ወ*ብርሃነ:[39] ለዓለም።[40]
5. ወእዌልጣ: ለ[41]የብስ: ወእገብራ: *ለበረከት:
ወ[42]ለሕሩያነ: ዚአየ: አነብሮሙ: ውስቴታ:[43]
ወለእሉ:[44] ይገብሩ:[45] ኃጢአት: ወጌጋየ: ኢይክይዱ: ውስቴታ።

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[1] $t^2$, $ny$. Other MSS. read ምስሌሆሙ: $t$ adds gloss መዓርረሆሙ: [2] $q$ reads ወዘ: [3] $q$, $t^2\beta$. $g\,m\,t^1\,u$ read ምስለ: possibly for ምስላ: as Flemming suggests. See xxxvii. 5 note. [4] $t^1\,u$, $a$ omit. [5] $m$ omits. [6] $t^2\,b$ read ለማኅበረ: $n$ omits ለ. [7] $a$. $t^2\,\beta$–$n$ read ወለ. $n$ reads ለ. $n$ trans. እግ″ መና″ before ማኅደረ: [8] $g\,m$. Other MSS. read መናፍስት: [9] $a$–$t$. $t$, $\beta$ omit. [10] $d$ prefixes ወ. [11] $u$ reads ክፍሉ: [12] $a$–$m$. $m$, $\beta$ read ይክሕዱ: [13] $m\,t$ read ይትዓቀቡ: [14] $q$ reads ቦ. [15] $t^2$ prefixes ወ. [16] $q$ reads ያነ″. [17] $g$. $m$, $a\,b\,d\,e\,x\,a$ read ቦ. $q\,t\,u$, $c\,f\,h\,k\,(l?)\,n\,o\,y\,b$ omit. [18] $g$ reads ስብሐተ: $a\,x$ ስብሐቲሁ: [19] $g\,q\,t^1\,u^1$. $m$, $t^2\,\beta$–$b$ read ኅሩይ: $u^2$ ኅሩየ: $b$ omits. [20] $m$ reads ወዳግመ: [21] $g$ reads የኃሪ: $m$ ደኃሪ: የነሪ: = יבחר corrupt for יבחן = 'try.' LXX implies same corruption in Prov. xvii. 3. But if the original was Aramaic, then the translator followed the wrong meaning of בחר. [22] $a\,e\,h^1\,x$ read ምግባሮሙ: [23] $g\,q\,u$. $m$, $\beta$–$k$ read ኍልቍ: $t$, $k$ ኍልቈ: [24] $a$, $k\,n$. $t^2\,\beta$–$k\,n$ read አልቦሙ: [25] $a$. $\beta$ reads ወመንፈሶሙ: [26] $y$ omits next three words. [27] $a$–$m$, $d\,e\,k\,l\,n\,(w)\,a$. $m$, $a\,b\,c\,f\,h\,o\,x\,b$ read ርእይዎ: $y$ omits. [28] $a$–$m$, $d\,e\,k\,l\,n\,(w)\,y^2\,a$. $m$, $a\,b\,c\,f\,h\,o\,x\,y^1$ read ለኅሩዩ: $m$ adds ሊቲ: [29] $a$, $\beta$–$a\,b\,f\,h\,o\,p$. $a\,f\,h\,o\,p\,x\,b$ read ወእሉ: $b$ ለእሉ: [30] $t^2$, $\beta$ add ቅዱስ: ወ. [31] $\beta$ prefixes ወ. [32] $q$ reads አነብሮሙ: $u$ እነብር: [33] $a$–$g$, $n$. $g$ reads ማእከሎ: $\beta$–$n$ በማእከሎሙ: [34] $m\,t$, $\beta$–$c\,n$. $g\,q\,u$, $c\,y^2$ read ለኅሩያነ: $n$ ለኅሩይ: [35] $n$ omits. [36] $y$ reads እትዊለጣ: (sic). [37] $n$ reads እረስይ: [38] $a$–$t$. $t$, $\beta$–$a$ read ለበረከት: $a\,x$ ለሕይወት: $y$ omits next six words through hmt. [39] $a$–$m$. $m$, $\beta$–$n$ read ብርሃን: $n$ ለብር″. [40] $t^2\,\beta$ prefix H. $f$ omits next six words through hmt. [41] $q^1$ omits. [42] $q$ reads በረከት: [43] $a\,x$ omit. [44] $a$–$q$. $q$, $\beta$ read ወእሉ: [45] $c$ reads የነድሩ:

6. እስመ: ኦነ: ርኢኩ:[1] መአጽገብክዎሙ: በሰላም: ለዲድቃነየ:
ወአንበርክዎሙ: ቅድሜየ:
ወቀርበት: ንቤየ:[2] ዙነኔ:[3] ኃጥኣን:[4]
*ከመ: አሕጕሎሙ:[5] እምገጸ: ምድር::
XLVI. በህየ:[6] ርኢኩ: ዘሎቱ: ርእሰ: መዋዕል:
ወርእሱ: ከመ: ፀምር: ጸዐዳ:
ወምስሌሁ: ካልኤ: ዘገጹ:[7] ከመ: ርእየት:[8] ሰብእ:[9]
ወ[10]ምሉእ: ጸጋ: ገጹ:[11] ከመ: ፮እመላእክት: ቅዱሳን::[12]
2. ወ[10]ተስእልክዎ: ለ*ተ፮እመላእክት:†[13] ዘየሐውር: ምስሌየ: ወ[14]ዙሎ: ኅቡኣት:[15] ዘ[14]ያርእየኒ:[16]
በእንተ: ዝኩ: ወልደ:[17] ሰብእ: መኑ: ውእቱ: ወእምአይቴ: ይከውን: ውእቱ:[18] *በእንተ:
ምንት: ምስለ:[19] ርእሰ:[20] መዋዕል: የሐውር:: 3. ወ[21]አውሥአኒ: ወይቤለኒ:
ዝንቱ:[22] ውእቱ: ወልደ: ሰብእ: ዘሎቱ: ኵነ: ጽድቅ:
ወ[21]ጽድቅ: ምስሌሁ:[23] ኃደረ:[24]
ወ*ዙሎሙ:[25] መዝግብተ:[26] ዘኅቡኣ:[27] ውእቱ: ይክሥት:
እስመ: እግዚአ: መንፈሳት:[28] ኪያሁ: ኃርየ:[29]
ወዘ*ክፍሉ:[30] ሞአ: በቅድመ: እግዚአ: መንፈሳት:[31] በርትዕ: ለ[32]ዓለም::
4. ወዝንቱ:[33] ወልደ:[34] ሰብእ: ዘርኢክ:
†ያነሥአሙ:[35] ለነገሥት: ወለኃያላን: እምስካባቲሆሙ:

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[1] *a–q*. *q*, $t^2$ $\beta$ read **ርኢክዎሙ:** [2] *q* reads **ቅድሜየ:** [3] *d e f h k l o y* ,*a* ,*b* read **ዙነኔየ:** [4] $t^2\beta$ prefix **ለ**. [5] *q*, *a b c d e* read **ኣሕ"**. *y* trans. after **ምድር:** [6] *q*, $t^2\beta$ prefix **ወ**. [7] *t* reads **ገጹ:** *q* omits. [8] *q* reads **ገጽ:** [9] *q* adds **ገጹ:** [10] *n* omits. [11] *e n* prefix **ወ**. [12] *d x* omit. *a f x* omit next two words. The prototype of *a f* probably contained three words here: **ወተስ" ለ፮እመ" ቅዱሳን:** Hence loss here would be due to hmt. [13] Read **መልአክ:** (Volkmar). There is only one angel guide in xxxvii—lxx. *e h k l n o r* (*v w*) *y* ,*a* ,*b* (also the prototype of *a f*: see note 12) add **ቅዱሳን:** [14] *a* omits. *x* omits **ዙሎ:** and **ዘ**. [15] *q* reads **ራእያት:** [16] *g* $t^1$ *u*. *m q*, $t^2\beta$ read **አርአየኒ:** [17] *m* reads **ውሉደ:** [18] *h n o* ,*b* omit. [19] $t^2\beta$. *g u* read **በእንተ:** *m q* **በእንተ: ምስለ:** $t^1$ **ምስለ:** [20] *q* omits. [21] *e* omits. [22] *n* reads **ዝ**. [23] *n* trans. before **ጽድቅ:** [24] *g m*, *b c d e f l n o* ,*a* ,*b*. *t u*, *h k* read **ኀደረ:** *q* omits. *a x* read **የኀድር:** [25] *g*. *q* **ዙሉ:** Other MSS. **ዙሎ:** [26] *m* reads **መዝግብተ:** *q* **መዛግብት:** [27] *m*, *a* read **ዘ** (*m* omits) **ኅቡአ:** [28] *g m*. Other MSS. read **መናፍስት:** *q* omits next seven words through hmt. [29] *g*. *m t u*, *a b c d e f k* read **ኀረየ:** *h l n o x* ,*a* ,*b* **ኃረየ:** (*v*) **ኀረዩ:** [30] *c d y* omit. $t^2$, *a b c d* $h^2$ *l n o x* ,*a* ,*b* add **ዙሎ:** against *a*, *e f* $h^1$ *k*. [31] *g m*. Other MSS. read **መናፍስት:** [32] *t*, *a* read **ዘለ**. [33] *t*, *e* add **ውእቱ:** [34] $t^1$ omits. [35] This word to which *d y* prefix **ዘ** is corrupt. If we compare this verse with xlvi. 5[a] it becomes obvious that the one is a dittography of the other. The parallelism shows that xlvi. 5[a] is an intrusion. And yet **ይገፈ፫ኦሙ:** undoubtedly represents the original

ወለጽኑዓን: እመናብርቲሆሙ:
ወ*ይፈትሕ:[1] ልጓማተ:[2] ጽኑዓን:
ወ*ያደቅቅ: አስናነ:[3] ኃጥኣን::
5. [ወይገፈትኦሙ: ለነገሥት: እመናብርቲሆሙ:[4] ወእመንግሥቲሆሙ:[5]]
እስመ: ኢ[6]ያሌዕልዎ:[7] ወኢይሴብሕዎ:[8]
ወኢይገንዩ:[9] እምአይቴ:[10] *ተውህበት: ሎሙ: መንግሥት::[11]
6. ወገጸ: ጽኑዓን: ይገፈትእ:[12]
ወይመልኦሙ: ኃፍረት:[13]
ወ[14]ጽልመት:[15] ይከውኖሙ:[16] መኃድሪሆሙ:[17]
ወ*ዕፀያት:[18] ይከውኖሙ:[16] ምስካቦሙ:[19]
ወኢይሴፈዉ: ከመ: ይትነሥኡ:[20] እምስካባቲሆሙ:
እስመ: *ኢያሌዕሉ: ስሞ:[21] ለእግዚእ: መንፈሳት::[22]
7. ወእሙንቱ: ኮኑ: እለ:[23] ይኴንኑ:[24] ከዋክብተ: ሰማይ:

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and ያነሥኦሙ: does not. Cf. Ecclus. x. 14 *θρόνους ἀρχόντων καθεῖλεν ὁ κύριος*: Wisd. v. 23 *περιτρέψει θρόνους δυναστῶν*. Now we can with some certainty determine the Hebrew lying behind ይገፈ″; for in the next verse (xlvi. 6[a]) we find this verb recurs in the phrase ገጸ: ይገፈትእ: which = יַפִּיל פָּנִים (see xlviii. 8 for the passive construction). Thus ይገፈትኦሙ: ለነገሥት: እመናብርቲሆሙ: ወእመንግሥቲሆሙ: = ויפיל את־המלכים מכסאותיהם וממלכותיהם. This verse was probably written in the margin as a more correct form of xlvi. 4[a]. ያነሥኦሙ: then in our text = *ἐξαρεῖ* or *ἀνοίσει* = יטול corrupt for יפיל. Hence for ያነ″ read ይገፈትኦሙ: The above conclusions postulate the existence not only of a Hebrew text, but also of a MS. with marginal alternative readings. [1] *u* omits. ፈትሐ: ልጓ″ is a strange phrase. [2] *q* reads ልጓመ: [3] = *συντρίψει τοὺς ὀδόντας* from Pss. iii. 8; lviii. 6. [4] *q u, β. g m* read መናብርቲሆሙ: በደበ: መናብርቲሆሙ: *t* እመናብ″ በደበ: ምንባራቲሆሙ: [5] *g m. q t u, β* read ″ግሥቶሙ: [6] *c* omits. [7] *g t u, β. m q* read ይልዕልዎ: [8] *m t u, β. g* reads ይሴብሕ: *q* ይሴብሑ: [9] *a x* add ሎቱ: [10] *g* adds ውእቱ: [11] Cf. Wisd. vi. 3 *ἐδόθη παρὰ τοῦ κυρίου ἡ κράτησις ὑμῖν.* [12] *d* prefixes ወ. [13] *a, e h o (v w) b. a b c d f k l n x ,a* read ንፍረት: Cf. Hab. ii. 16 ישבעם קלון. [14] *q* reads ወይመልኦሙ: [15] *m, t*[2] *β. g q u* read ጽልመት: *t*[1] ኃሣረ: [16] *q* prefixes ወ. *a x* read ይከውን: [17] *a–m. m, t*[2] *β* read ማኅደሪሆሙ: [18] *u. g m q* read ዕፀያት: *t, β* ዕፄያት: [19] *m* reads ምስካቢሆሙ: [20] *g* reads over erasure ኢይትነ″. [21] *u* reads ኢያሌዕዎ: (sic). [22] *g m.* Other MSS. read መናፍስት: *q* omits next seven words through hmt. [23] *a x* omit. [24] = *κρίνουσι* = ידינו. So all MSS. but *q* which read ይትኴነኑ: ወ. The text of this stanza gives no good sense and is very corrupt. If we read 7[a] and 7[b] together it is clear beyond doubt that the writer was making use of Dan. viii. 10 'And some of the . . . stars it cast down to the ground and trod upon them.' The corruption originated at all events in part from the

ወ[1]ያሌዕሉ: እደዊሆሙ:[2] ውስተ: ልዑል:
ወ[3]ይክይዱ: ደበ:[4] የብስ: ወ*የኀድጉ:[5] ውስቴታ:
ወ*ዅሉ:[6] ተግባሮሙ: ዐመፃ: ያርእዩ:[7]
ወ[8]ኃይሎሙ: ዲበ: ብዕሎሙ:
ወሃይማኖቶሙ: ኮነ: ለአማልክት:[9] እሉ: ገብሩ: በእደዊሆሙ:
ወ*ይክሕድዎ:[10] ለስሙ:[11] ለእግዚአ: መንፈሳት:[12]
8. ወይሰድዱ:[13] አብያተ:[14] ምስትጉባኤ:[15] ዚአሁ:
ወለ[16]መሃይምናን: እሉ: ስቁላን: በስሙ: ለእግዚአ: መንፈሳት::[12]
XLVII. ወበውእቱ: መዋዕል: ዐርገት:[17] ጸሎተ:[18] ጻድቃን:

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intrusion of $7^b$ between $7^a$ and $7^c$. If $7^b$ is genuine it came immediately after **እሙንቱ: ኮኑ: እሉ:** Turning now to $7^c$ we see that it is senseless as it stands. **ወይክይዱ: ደበ: የብስ:** = *καὶ καταπατοῦσιν ἐπὶ τὴν γῆν.* We have only to supply an acc. to the verb here, i. e. read **ይክይድዎሙ:** = *καταπατοῦσιν αὐτούς* in order to bring the text into line with Dan. viii. 10, save that the latter connects the *ἐπὶ τὴν γῆν* with the preceding clause. It is now obvious that **ወየኀድጉ: ውስቴቶ:** is a senseless addition. Moreover this phrase which has here a bad ethical sense has always good ethical associations throughout the genuine sections of the Similitudes. Cf. xxxvii. 2; xl. 6, 7; xlviii. 5. In the interpolations, however, it carries with it doubtful or bad associations: cf. liv. 9; lv. 1; lx. 5; lxv. 6, &c. Returning now to $7^a$, the verb in this clause = ינידו which seems corrupt for יפילו = *καταβάλλουσι.* For **ይኬንዙ:** we should then read **ያወርዱ:** The stanza should then be read as follows:—

**ወእሙንቱ: እሉ: ⌜ያሌዕሉ: እደዊሆሙ: ውስተ: ልዑል:**
**ወ[1]ያወርዱ: ከዋክብተ: ሰማይ:**
**ወይክይድዎሙ: ዲበ: የብስ:**

Since the stanzas before and after consist of distichs it is possible that the words **ያሌዕሉ: እደ″ ው″ ልዑል: ወ** are an interpolation. [1] *q* omits. [2] *g*, *β*. *m q t u* read **እዴሆሙ:** [3] *q* omits; possibly *u* originally. [4] *m* reads **ውስተ:** *c* omits. [5] *g t*[1] read **ኃደጉ:** [6] *m* reads **ዅሎ:** [7] *a–q*, *d e f h k l y* ,*a*. *q* ,*b* omit. *t*[2], *a b c o x* read **ወያርአ″**. All MSS. but *q u*, *e n* ,*b* make a dittographic addition here. *g m* add **ወዅሉ: ተግባሮሙ: ዐመፃ:** *t*, *a b c d f h k l o x* ,*a* add **ተግ″ ዐመፃ:** [8] *g m* omit. [9] *t*[1] *u* read **ለአምልኮት:** [10] *a–q*, *l* ,*a*. *q*, *e f h k o p* (*v w*) ,*b* read **ይክሕዱ:** *a b c x* **ክሕድዎ:** *n* **ክሕዱ:** [11] *m t u*. *b c d l* ,*a*. *g* omits. *q*, *e f h k n o p* (*v w*) read **ስሞ:** *a* **ስሙ:** [12] *g m*. Other MSS. read **መናፍስት:** [13] *g t*. *m q u*, *β* read **ወይሰይዱ..** [14] *g m t*[1] *u*. *q*, *t*[2] *β* read **እምአብያት:** [15] *g q u* (save that *q* writes last letter as **አ**). *m* reads **መስተጉቡአ:** *t*, *d e f h k l o* ,*a* ,*b* **ምስትጉቡአ:** *a b x* **እስትጉቡአ:** *c* **ምስትጉቡአን:** [16] *t*[1] reads **ለ**. *a b x* **ወ**. [17] *u*, *a b c d e*. *g* reads **ዐርገት:** *m t*, *f h k l n o x* ,*a* ,*b* **ዓርገት:** *q* **ዐርገ:** [18] *a x* add **ቅዱሳን:**

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ወ*ደመ:[1] ዳድቅ:[2] እምነ:[3] ምድር: ቅድመ: እግዚአ: መንፈሳት:[4]
2. በእላ:[5] መዋዕል: የኃብሩ:[6] ቅዱሳን: እሰ: የኃድሩ:[7] በ[8]መልዕልተ: ሰማያት:[9] በጌቃል:
ወ[10]ያስተበቍዑ: ወይጼልዩ: ወይሴብሑ:
ወየእዝቱ:[11] ወይባርኩ: ለስሙ:[12] ለ[13]እግዚአ: መንፈሳት:[4]
በእንተ: ደመ: ዳድቃን: ዘ*ተክዕወ:[14]
ወ[15]ጸሎቶሙ: ለዳድቃን: ከመ: ኢ*ትጸራዕ:[16] *በቅድመ: እግዚአ:[17] መንፈሳት:[4]
ከመ: ይትገበር:[18] ሎሙ:[19] ዝነቤ:
ወትዕግሥት:[20] ኢይኩን:[21] ሎሙ:[1] ለዓለም::
3. በ[22]እማንቱ:[23] መዋዕል:[24] ርኢክዎ: ለርእሰ: መዋዕል: ሶበ: ነበረ:[25] መንበረ:[26] ስብሐቲሁ:[27]
ወመጻሕፍት:[28] ሕያዋን: በቅድሜሁ:[29] ተከሥቱ:[30]
ወዝሉ:[31] ኃይሉ:[31] ዘመልዕልተ: ሰማያት: ወ[32]አውደ: ዚአሁ: ይቀውሙ: በቅድሜሁ::[33]
4. ወልቦሙ: ለቅዱሳን: ትመልእ:[34] ፍሥሓ:
እስመ: ቀርበ:[35] ኍልቈ:[36] ለ*ጽድቅ:[37]
ወጸሎቶሙ: ለዳድቃን:[38] ተሰምዐ:[39]
ወደሙ: ለዳድቅ: በቅድመ: እግዚአ: መንፈሳት:[4] ተፈቅደ::[40]

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[1] *q* omits. [2] *m* reads ዳድቃን: *q* ጽድቅ: [3] *m* adds ዳድቃን: [4] *g m*. Other MSS. read መናፍስት: [5] *g m*. Other MSS. read በእሰ: [6] *g, f o x ,a ,b. t u, a b c d e h k l n* read የነብሩ: *m* የኃድሩ: *q* የነድሩ: [7] *g*. *m* የኃብሩ: *q* የነድሩ: *t u*, β ይነብሩ: [8] *g m q. u*, β omit. *t* defective here. [9] *c* omits. [10] *q, d y* omit. [11] *g t, f h k l o x ,a ,b. m q u, a b c d e n* read ወያእ″. *g* trans. after ወይባርኩ: [12] *a–q t u, a b c e*. *q* reads ስሞ: *t, d f h k l* (*n*¹ ?) *o p* (*w*) *x ,a ,b* በስሙ: *n*² ስመ: *u* omits. [13] *n*² omits. [14] *a* reads ተክዕወት: [15] *a b x* omit. [16] *g q t, a b c f h k l n o x ,a ,b. m* reads ተፀርዓ: *u* ይጸራዕ: *d* ይጽራዕ: *e* ትጽራኅ: [17] *e f h k n o p* (*v w*) *x ,b* read በቅድሜሁ: ለእግ″. [18] *c* prefixes ኢ. [19] *n* reads ዝሉ: [20] *g u* read ወትዕግሥት: [21] *g t u*, β–*a*. *m q, a x* read ኢይከውን: [22] *a*. β ወበ. [23] *q* reads ውእቱ: [24] *m* omits. [25] *m* reads ነበበ: [26] *g m. q t u*, β prefix በ. [27] *m* reads ስብሐት: [28] *q* reads ወመጻፍት: (sic). [29] *d* reads ቅድሜሁ: *e n o* trans. በቅድ″ after ተከሥቱ: [30] *m* reads ተከሥት: [31] *q* puts in acc. [32] *g q t*¹, *c d e f h k l n*¹ *o y ,a ,b. m u, t*² *a b n*² *x* omit. [33] *g m u. t*¹ β read ቅድሜሁ: *q* በቅድመ: *t*² obelizes. *g* adds here the following dittography: ተከሥቱ: ዝሉ: ኃይሉ: ዘመልዕልተመ: ሰማያት: ወአውደ: ዚአሁ: ይቀውሙ: በቅድሜሁ: In *u* this dittography appears as ተከሥቱ: ዝሉ: ነይሉ: ዘመልዕልቶመ: No other MS. shows any trace of this dittography. [34] *u* reads ይመልእ: [35] *a*. β reads በጽሐ: [36] *a–m*. *m*, β read ኍልቈ: [37] *m* reads ዳድቅ: [38] *q* reads ለቅዱሳን: [39] *q* reads ትሰማዕ: *m*, *,a ,b* ተሰምዓ: [40] *t u*, β. *g* reads ትፈቅድ: *m* ተፈቀደ: *q* ትትፈቀድ:



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XLVIII. በ[1]ውእቱ: መካን: ርሱኩ: ነቅዐ:[2] ጽድቅ: ዘ[3]ኢይትኈለቍ:[4]
ወ*አውዳ:[5] የአውዳ:[6] ብዙኅ:[7] አንቅዕተ: ጥበብ:[8]
ወሥሎሙ: ጽሙኣን: እምኔሆሙ:[9] ይስትዩ: ወይትመልኡ: ጥበበ:
ወ[10]መኃድሪሆሙ:[11] ምስለ: *ዲድቃን: ወ[12]ቅዱሳን:[13] ወኅሩያን:
2. ወ[14]በይእቲ:[15] ሰዓት:[16] ተጸውዐ:[17] *ወልደ: ሰብኤ: ዝኩ:[18] በኀበ: እግዚአ: መንፈሳት:[19]
ወስሙ:[20] መቅድመ: ርእሰ: መዋዕል::
3. ወዘእንበለ: ትትፈጠር:[21] ፀሐይ: ወታአምር:[22]
እንበለ:[23] ይትገበሩ:[24] ከዋክብተ: ሰማይ:
ወስሙ: ተጸውዐ:[17] በቅድመ: እግዚአ: መንፈሳት::[19]
4. ውእቱ: ይከውን: በትረ: ለዲድቃን:[25] ከመ: ቦቱ: ይትመረጕዙ:[26] ወኢይደቅ:[27]
ወውእቱ: *ብርሃነ: አሕዛብ:[28]
ወውእቱ:[10] ይከውን: ተስፋ: ለእለ: የሐምሙ:[29] በልቦሙ::[30]
5. ይወድቁ:[31] ወይሰግዱ:[32] ቅድሜሁ: ዅሎሙ: እለ: የኃድሩ: ዲቤ:[33] የብስ:
ወይሴብሕዎ: ወይባርክዎ:[34] ወይዜምሩ: ለ[35]እግዚአ: መንፈሳት::[36]
6. በእንተዝ:[37] ኮነ: ኅሩይ: ወኅቡእ: በቅድሜሁ:[10]

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[1] *g m u.* *q t*, β read **ወበ**. [2] *g q u.* *m t* read **ነቅዓ:** On **ነቅዐ:** *t* adds gloss **ጶሬት:** [3] *m*, *o* $_b$. Other MSS. read **ወ**. [4] *m t* read **ኢይትኈለቍ:** *f* **ኢይኈለቍ:** [5] *q*. *g t*[1] *u* read **አውዱ:** *m*, *f h k n* **ለዓውዱ:** *t*[2] *a b c d e l o x y* $_a$ $_b$ **በዐውዱ:** [6] *g t*[1] *u*. *m*, *c e f h k n o p* (*w*) $_b$ read **የዓውድዎ:** ("ዋ: *m*). *q* **የአውድ:** *t*[2] **የዐውድዋ:** *a b d l x y* $_a$ **የዐውዶ:** [7] *g t u*, β–*a b n o*. *m*, *n o* (*v*) $_b$ read **ብዙኃን:** *q* **ብዙኅ:** *a l* **ወብዙኅ:** [8] *q* omits next six words through hmt. [9] *g t*, *a b c e f h n o x* $_b$. *m u*, *d k l* (*w*) *y* **እምኔሁ:** All MSS. of β trans. **እም"** after **ይስትዩ:** [10] *q* omits. [11] *g q t*[1] *u*. *m*, *t*[2] β **ማኅደሪሆሙ:** [12] *n* omits. *u* reads **ዲድቃን:** [13] *m q t*, β–*a*. *g* reads **ዲድቃን:** *n* omits. *a* trans. **ወቅዱ"** and **ወኅሩ"**. [14] *q t u*, β. *g m* omit. [15] *q* reads **ውእቱ:** [16] *g m*, β. *q u* read **ሰዐት:** *t* **ዕለት**. [17] *g q u*, *a b c d e*. *m t*, *f h k l n o x* $_a$ $_b$ read **ተጸውዓ:** [18] *g m q t* (= ὁ υἱὸς τοῦ ἀνθρώπου ἐκεῖνος). *u*, β **ዝኩ: ወልደ: ሰብኤ:** [19] *g m*. Other MSS. read **መናፍስት:** [20] *m t u*, β. *g* reads **ወስመ:** *q* **እስመ:** [21] *a*. β **ይትፈጠር:** [22] *g*. *m q t*, β read **ወተአምር:** *u* omits. [23] *g m q*. *t*, β–*n* read **ዘእንበለ: u**, *t*[2] *n* (*v*) $_b$ **ወዘእንበለ:** [24] *q* reads **"ገበር:** [25] β–*a* add **ወቅዱሳን: t**[2] *a x* **ወለቅዱሳን:** against *a*. [26] *a*, *h o* (*v*) *y* $_a$ $_b$. β–*h o y* $_a$ $_b$ read **ይትመረጕዙ:** [27] *m* reads **ወኢይወድቁ:** [28] *q* reads **ብርሃነ: ለአሕዛብ:** [29] *g m t*[1] *u*. *q*, β read **የሐሙ:** [30] *q* prefixes **ወ**. [31] *g* reads **ይደቁ:** [32] *e* trans. **ይወድቁ:** and **ይሰ"**. [33] *g*, *a c e f h n o x* $_b$. *m q t u*, *b d k l y* $_a$ read **ውስተ:** [34] *q*, β trans. before **ወይሴብሕዎ:** [35] *g q*[1] *u*. *m* reads **ለስመ:** *q*[2] **ለክሙ:** over an erasure. *t* **ሎቱ: ለ**. β **ሎቱ: ለስመ:** [36] *g*. Other MSS. read **መናፍስት:** [37] *q*, β prefix **ወ** against *g m t u*.

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ዘእንበለ:[1] *ይትፈጠር: ዓለም: ወእስከ: ለ[2]ዓለም::[3]
7. ወ*ከሠቶ:[4] *ለቅዱሳን: ወለጻድቃን:[5] ጥበቡ:[6] ለእግዚአ: መንፈሳት:[7]
እስመ: ዐቀበ: ክፍሎሙ: ለጻድቃን:
እስመ: ጸልእዎ: ወመነንዎ: ለዝ:[8] ዓለም: ዘዓመፃ:
ወዅሉ: ምግባሮ: ወፍናዊሁ: ጸልኡ: *በስሙ: ለ[9]እግዚአ: መንፈሳት:[10]
እስመ:[11] በስመ: ዚአሁ: ይድኅኑ:
ወበፈቃዱ:[12] ኮነ: ለ[13]ሕይወቶሙ::
8. በ[14]+ክንቱ:[15] መዋዕል: ክኡ: ትሑታን: ገጽ: ነገሥት: ምድር:
ወጽኑዓን: እሰ: ይእኅዝዋ:[16] ለየብስ: በእንተ: ምግባረ:[17] እደዊሆሙ:
እስመ: በዕለተ: ጻዕቆሙ:[18] ወጻሕቦሙ: ኢደድኅኑ:[19] ርእሶሙ::[20]
9. ወ[21]ውስተ: እዴሆሙ:[22] ለ[23]ኅሩያነ: ዚአየ:[24] እወዲዮሙ:[25]
ከመ: ማዕር: ውስተ: እሳት: ከመዝ:[26] ይውዕዩ: እምቅድመ: ገጸ: ቅዱሳን:[27]
ከመ:[28] ዐረር: ውስተ: ማይ: ይሠጠሙ:[29] እምቅድመ: ገጸ: ጻድቃን:[30]
ወኢይትረከብ: ሎሙ: አሰር::[31]
10. ወ[2]በ*ዕለተ:[32] ጻሕበ: ዚአሆሙ: ዕረፍተ:[33] ትከውን: ደበ:[34] ምድር:[35]

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[1] *g t u.* *m* reads እንበለ: *q*, *β* እምቅድመ: [2] *q* omits. [3] *q*, *a b c l x ɣ* add በቅድሜሁ: *d y* add ቅድሜሁ: against *α–q*, *e f h k n o.* [4] *m* reads ትክሠተ: *a* ክሠቶሙ: [5] *t u*, *l* read ለጻድ" ወለቅዱ". [6] *m t*, *β–y.* *g u* read ወጥበቡ: *q* ወለጥበብ: *y* omits. [7] *g.* Other MSS. read መናፍስት: [8] *α*, *β* except *q*, *e f h p o* (*v w*) *ɓ* which give ለዝንቱ: [9] *q* reads በስመ: [10] *g m.* Other MSS. read መናፍስት: [11] *g* omits. [12] *g.* *m t u*, *β–o y* read ወፈቃዴ: *q* ወፈቃዱ: *o* (*w*) *y ɓ* ወፈቃዱ: [13] *a* omits. [14] *a.* *β* reads ወበ. [15] *g q u.* በክንቱ: is clearly corrupt. *m t*, *β* read በውእቱ: ክንቱ: is corrupt for ዝንቱ: [16] *a b* read ይእኅዝዎ: [17] *q* reads ግብረ: [18] *a c f p* read ጻሕቆሙ: *c* adds ዕቆሙ: (sic). [19] *m* reads ኢድኅኑ: *t*, *f ɣ* ኢደድኃኑ: *c* ደድኅኑ: [20] *g q t u.* *m* በነፍሶሙ: *β* ነፍሶሙ: [21] *q* reads ወውእቱ: *n* ወበ: [22] *g m t u.* *q*, *β* read እደዊሆሙ: [23] *d* reads ዘ. [24] *n* reads ዘእግዚአብሔር: [25] *g.* Other MSS. give the usual form እወዲዮሙ: *q* prefixes ወ. [26] *q* prefixes ወ. This word together with the next four *m* omits and all other MSS. wrongly trans. after ማይ: [27] *g q t u.* *β* reads ጻድቃን: [28] *g m t*$^{1}$ *u.* *q*, *t*$^{2}$ *β* read ወከመ: [29] All MSS. prefix ወ. [30] *α.* *β* reads ቅዱሳን: [31] *g m t*, *β.* *q u* አሰረ: [32] *d y* omit. [33] *g m q u.* *t*, *β* read ዕረፍት: *m* adds ዚአሆሙ: [34] *α.* *β* reads በዲበ: [35] *d* omits next three words.

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ወበቅድሜሆሙ:[1] ይወድቁ:[2] ወኢይትነሥኡ:[3]
ወአልቦ:[4] ዘይትሜጠዎሙ: በእዴሁ:[5] ወያነሥኦሙ:
እስመ: ክሕድዎ: ለእግዚአ: መንፈሳት:[6] ወለመሢሑ:[7]
ወ[8]ይትባረክ: ስሙ: ለእግዚአ: መንፈሳት:[9]
XLIX. እስመ: ጥበብ:[10] ክዕው:[11] ከመ: ማይ:
ወስብሐት: ኢተኃልቅ: ቅድሜሁ:[12] ለዓለመ: ዓለም::
2. እስመ: ኃያል: ውእቱ:[13] በዙሉ: ጎቡኣት:[14] ጽድቅ:
ወ[15]ዓመፃ: ከመ: ጽላሎት: የኃልፍ:[16]
ወምቅዋመ:[17] አልቦ:
እስመ: ጎሩይ:[18] ቆመ: በ[19]ቅድመ: እግዚአ: መንፈሳት:[6]
ወስብሐቲሁ: ለዓለመ: ዓለም:
ወ[20]ኃይሉ: ለትውልደ: ትውልድ::
3. ወቦቱ: የኃድር: መንፈስ: ጥበብ:
ወመንፈስ:[21] ዘያሌቡ:[22]
ወመንፈሰ:[23] ትምህርት: ወኃይል:
ወመንፈሰ:[23] እሊ: ኖሙ: በ[24]ጽድቅ::
4. ወ[20]ውእቶ: ይኴንን: ዘጎቡኣት:[25]
ወነገረ: በክ:[26] አልቦ:[27] ዘይክል: ብሂለ: በቅድሜሁ:
እስመ: ጎሩይ:[28] ውእቶ:[29] በቅድመ: እግዚአ: መንፈሳት:[30] በከመ:[31] ውእቶ: ፈቀደ::
L. ወበ*እማንቶ:[32] መቀዕል: ሚጠት:[33] ትከውን: *ለቅዱሳን: ወ[34]ለጎሩያን:

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[1] *a–q*. *q*[1] reads ቅድሜሆሙ: *β* ወበቅድሜሁ: [2] *m* reads ይወድቅ: *q* omits. [3] *m* reads ″ነሥኡ: [4] *g t u*, *β*. *m q* read ወአልቦሙ: [5] *a*. *β* reads በእደዊሁ: [6] *g m*. *q t u*, *β* read መናፍስት: [7] *g* omits this and four following words through hmt. [8] *t u* omit against *m q*, *β*. [9] *m*. Other MSS. read መናፍስት: [10] *b c x* read መንፈሰ: ጥበብ: [11] *q u*. *g* reads ክዕወ: (sic). *m t*, *β* ትክዕው: [12] *q* alone has እምቅድሜሁ: [13] Some word, not ውእት: erased in *m*. [14] *a–m*, *β–d y*. *m* reads ፍንዋት: *d y* ጎቡአ: [15] *t*[1] reads ወለ. [16] *q* reads ይነልፍ: [17] *g q u*. *m t*, *β* ወምቅዋም: [18] *q*, *β* trans. after ቆመ: against *a–q*. [19] *u* omits. [20] *q* omits. [21] *g q t u*. *m*, *β* read ወመንፈሰ: *a* omits. [22] *g* ዘይቤሉ: [23] *g* reads ወመንፈስ: [24] *a* reads ዘ. [25] *g*[2] *q u*, *β*. *g* ዘጎቡአ and *m* ዘጎቡአት: = τὰ κρυπτά, ዘ being here a translation of τά. *t*[1] ጎቡአት: [26] *g* (*t*?) *u* read በክ: [27] *q* prefixes ወ. [28] *g* reads ጎሩም: [29] *e* omits. [30] *g m*. Other MSS. read መናፍስት: *m* adds ወስብሐቲሁ: ለዓለመ: ዓለም: [31] *n* reads ቆመ: ወ. [32] *q* reads ውእት: [33] *a–t*. *t*[1] ሚመጠ: *t*[2] *β* ሚጠት: [34] *m* omits. *q* omits ወ.

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ወ[1]ብርሃኑ:[2] መዋዕል: ዴቤሆሙ: የኃድር:
ወስብሐት: ወክብር: ለቅዱሳን: ይትመየጥ:
[በ[3]ዕለት:[4] እንተ:[5] ጻሕብ:: 2. ዘተዘግበ:[6] እኩየ:[7] ላዕለ: ኃጥኣን:]
ወይመውኡ: ጻድቃን:[8] በ*ስሙ: ለ[9]እግዚአ: መንፈሳት:[10]
ወ*ያርአ:[11] ለካልኣን:[12] ከመ: ይትነሰሑ:[13]
ወይሕድጉ: ምግባረ: እደዊሆሙ::
3. ወ*አ[14]ይክውን: ሎሙ: ክብር:[15] በስመ:[16] እግዚአ: መንፈሳት:[17]
ወበስሙ: ይድኅኑ:
ወእግዚአ: መንፈሳት:[10] ይምሕሮሙ:
እስመ:[18] ብዙኅ: ምሕረቱ::[19]
4. ወ*ጻድቅ: ውእቱ:[20] ወ[21]በዝኅነሁ:
ወበቅድመ: *ስብሐት: ዚአሁ:[22] ወ[23]ዓመፃ: ኢትቀውም:
በዝኅነሁ:[24] ዘኢይትኔሳሕ:[25] ቅድሜሁ:[26] ይትሐጕል::[27]
5. ወእምይእዜ:[28] ኢይምሕሮሙ: ይቤ: እግዚአ: መንፈሳት::[10]
LI. ወበእማንቱ: መዋዕል: *ታገብእ: ምድርኒ: ማኅፀንታ:
ወሲኦልኒ: ታገብእ: ዘተመጠወት:[29]

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[1] *q u* omit. [2] *t* reads ብሉየ: [3] *a*. *β* reads ወበ. This latter makes this the opening of a new sentence. [4] *g t*, *β–e*. *m q u*, *e* *a* ዕለተ: [5] *e* omits. [6] *g*. *m* ዘገብአ: *t*[1] ዘገብረ: *q* ተዘግበ: *u*, *t*[2] ዝጉበ: *β–fy* ትዘገብ: *fy* ትዘግብ: In these readings *g* and *u*, *t*[2] are equivalent to (*ἐν τῇ ἡμέρᾳ τῆς θλίψεως*) *τῇ τεθησαυρισμένῃ*. The readings of the other MSS. appear to be attempts at emendation. The passage is corrupt or interpolated. I have bracketed it as the latter. [7] *a–m q*. *q* እኩይ: *m* omits. *t*[2] reads እከይ: *β* እኪት: [8] *m* adds በክብሩ: ወ. [9] *d* reads ስመ: [10] *g m*. *q t u*, *β* read መናፍስት: [11] *q*, *n* read ያሬኢ: (corrupt? for ይሬሲ:?) *m* omits. [12] *t* appears to have prefixed ወ. [13] *m q u*. *g* reads ይትነሥኡ: *t*, *β* ይነስሑ: [14] *b c n o* *a* *b* omit. [15] *q* reads ክብረ: [16] *a*. *t*[2], *β* read በቅድመ: [17] *g m*. Other MSS. read መናፍስት: *c* omits next four words through hmt. [18] *m* adds ውእቱ: [19] *b c o x* *b* read ምሕረት: [20] *n* reads ጽድቅ: [21] *a*, *n*. *β–n* omit. *q* omits suffix after በዝኅነ: *n* omits በ before ዝ". [22] *a*. *β* ስብሐቲሁ: [23] *q*, *n*[2] omit. [24] This may be a dittography from preceding line. [25] *g m q u* save that *q* prefixes ወ. *t*[1] reads ዘኢትትኔሳሕ: *t*[2] *β* ዘኢይኔስሕ: [26] *a–q*. *q*, *t*[2] *β* read በቅድሜሁ: [27] *m* prefixes ወኢ: [28] *q*, *t*[2] *β* read "ይእዜሰ: [29] So *g* save that for ማኅፀንታ: (*q*, *β*) it substitutes the gloss እሰ: ተዘግቡ: ውስቴታ: Cf. 4 Ezra vii. 32. *t*[1] *u* are defective: ታገብእ: ሲኦል: ማሕፀንታ: ዘተመጠወት: *t*[2] adds ወምድርኒ: in *t*[1] after ወማኅፀንታ: *β* has a conflate text based partly on the original behind *g* and on *t u*: ታገብእ: ምድር: ማኅፀንታ: ወሲኦል: ታገብእ: (የገ" *o*) ማኅፀንታ: ዘተመጠወት: (ዘመጠወት: *d*).

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ወሐጉል:[1] ደገብኤ: ዘ[2]ይፈዲ።

2. ወየኃሪ:[3] ዲድቃኒ:[4] ወቅዱሳኒ:[4] እምኔሆሙ:

እስመ: ቀርበት: ዕለት:[5] ከመ: እሙንቱ: ይድኅኑ።[6]

3. ወኅሩይ:[7] በእማንቱ: መዋዕል: ዲበ: መንበርየ:[8] ይነብር:

ወዝሉ:[9] ኅቡኣት: ጥበብ: ወ[10]እምሕሊና: አፉሁ: ይወፅእ:[11]

እስመ:[12] እግዚአ: መንፈሳት:[13] ወሀቦ:[14] ወሰብሖ።

4. በ[15]እማንቱ: መዋዕል: ይዘፍኑ: አድባር: ከመ: ሐራጊት:

ወአውግርኒ: ደንፈርዕፀ:[16] ከመ: መሓስዕ:[17] ጽጉባኒ: ሐሊብ:

ወይከውኑ:[18] ዝሉ:[19] መላእክት:[20] በ[21]ሰማይ: ገጸሙ: ይበርሁ:[22] በፍሥሓ።

5. እስመ: በእማንቱ: መዋዕል: ኅሩይ: ተንሥአ:

ወምድር: ትትፌሣሕ:[23]

ወዲድቃን: ዲቤሃ:[24] የኃድሩ:

ወ[25]ኅሩያን: ዲቤሃ:[26] የሐውሩ:[27] [ወደንሰስዉ[28]]።

LII. ወእምድኅረ: እማንቱ: መዋዕል: በውእቱ: መካን:[29] በንበ:[30] ርኢኩ: [3]ዝሉ: ራእያት:[31]

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*q* agrees with *β* save that for the second **ማኅፀንታ:** it reads **እማኅፀንታ:** *m* also agrees with *β* save that it omits the first **ማኅፀንታ:** and the second **ታገብኤ:**

[1] *g u* put in acc., and all members of *α β*, except *g*, write **ሐጉል:** not **ሐጉል:** [2] $t^2$ reads **ለዘ.** [3] *g m t, f l n x, a.* *q* **ወደንገሪ:** *u, β–f l n x, a* **ወየሐሪ:** [4] *q* puts in nom. [5] *q* reads **ዕለት:** [6] *g m q, a b c f o x, b.* *t, l n, a* **ይድኅኑ:** *u, c d k* **ይድንኑ:** [7] *q* $t^1$ read **ወኅሩይየ:** [8] *α.* $t^2 β$ **መንበሩ:** [9] *α–q.* This reading points to **ደወፅእ:** below and not **ይወፅእ:** *q β* **ወዝሉ:** [10] *g u.* *q m t, β* omit. [11] Either emend **ይወ″** into **ደወፅእ:** and omit **እም** or better retain **ይወ″** reading **ዝሉ:** above, and trans. **እም** before **አፉሁ:**. [12] *n* omits. [13] *g m.* *q t u, β* read **መናፍስት:** [14] *m* adds **ሥልጣኑ:** [15] *α–q.* *q β* **ወበ.** [16] *g t u, β.* *m* **ደፈርዕፀ:** *q* **ከማሁ: አንፈርዓፀ:** which words it trans. after **ሐሊብ:** [17] *m t u, β.* *g q* **መሐስእ:** [18] *q* reads **ወይከውን:** [19] *α–m q.* *q* **ለዝሉ:** *m, β* **ዝሉመ:** [20] *α–m.* *m, β* **መላእክት:** Here the old MSS. retain the original reading, where **መላእክት:** is the subject and not the predicate, and **ገጸሙ:** is an accusative of limitation; or **መ″** may be taken as a nominativus pendens resumed in **ገጸሙ:** [21] *m* omits. [22] *g.* Here **ይከውኑ: ይበርሁ:** are to be taken together. Other MSS. **ይበርህ:** [23] *m* **ትትነሣእ:** [24] *α–q, β–α.* *α* trans. after **የኃድሩ:** *q, o* read **ውስቴታ:** and trans. after **የኃ″.** [25] *α–m t u, β.* *m t u* omit. [26] *α–q t.* $t^1$ omits. *q,* $t^2 β$ read **ውስቴታ:** [27] *n* reads **የሐውር:** *q* omits. [28] Bracketed as a dittography. It is supported by *g q* (save that *q* omits the **ወ**), $t^2 β$, but *m* $t^1$ *u* omit. [29] *m* reads **መንክር:** [30] *β* reads **ንበ:** [31] *d* trans.

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ዘበኅቡእ:[1] እስመ: ተመሠጥኩ: *በነኩርኳረ: ነፋስ:[2] ወወሰደኒ:[3] ዓረበ::[4] 2. በህየ:[5]
ርእዩ:[6] አዕይንትየ: ዙሎ:[7] ኅቡኣት: ሰማይ: ዘይኩን:[8] ሀሎ:[9] ደብረ:[10] ኃጺን: ወደብረ: ጸሪቅ:
ወ[11]ደብረ: ብሩር: ወደብረ:[12] ወርቅ: ወደብረ: ነጠብጣብ:[13] ወደብረ: ዐረር:: 3. ወተስእልክዎ:
ለመልአክ: ዘ*ምስሌየ: የሐውር:[14] እንዘ: አብል: ምንት: ውእቱ: *እሙንቱ: እሉ:[15] እለ:[16]
በ[17]ኅቡእ: ርኢኩ:[18] 4. ወይቤለኒ: እሉ: ዙሎሙ: ዘርኢክ:[19] ለ[20]ስልጣነ: መሲሑ: እሙንቱ:[11]
ይክውኑ: ከመ: የአዝዝ: ወ*ይትኃየል:[21] ዲበ: ምድር:: 5. ወአውሥአ:[22] እንዘ:[23] ይብለኒ:[24]
ውእቱ: መልአክ:[25] ሰላም: ጽናሕ: ንስቲተ:[26] ወይትከሠት: ለክ:[10] ዙሉ:[27] ዘኅቡእ: ዘከለለ:[28]
እግዚአ: መንፈሳት::[29] 6. ወ[30]እሉንቱ:[31] አድባር: ዘ*ርእዩ: አዕይንቲክ:[32]
ደብረ: ኃጺን: ወደብረ: ጸሪቅ: *ወደብረ: ብሩር:[33]
*ወደብረ: ወርቅ:[34] ወደብረ: ነጠብጣብ: *ወደብረ: ዐረር:[10]
እሉ: ዙሎሙ: ቅድሜሁ: ለኅሩይ: ይክውኑ:[35] ከመ: መዓረ: ግሩ:[36] በቅድመ:[37] እሳት:
ወከመ: ማይ: ዘይወርድ: እምላዕሉ: ዲበ: እማንቱ: አድባር:
ወይክውኑ: ድኩማነ:[38] በቅድመ:[39] እገሪሁ::
7. ወይክውን:[40] በእማንቱ: መዋዕል: ኢይድኅኑ:
ኢበ[41]ወርቅ: ወኢበ[42]ብሩር:
ወኢይክሉ:[43] ጐዩየ::[44]
8. ወኢይክውን: ኃጺን:[45] ለፀብእ:[46]

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[1] *a–q. q, t² β* ዘኅቡእ: [2] *q* reads በመንኩራዙረ: ነፋሳት: *n* በነኩርኳረ: እሳት: ወነፋስ: [3] *q, n. g t u, β–n* read ወወሰዱኒ: *m* ወሰዱኒ: [4] *u. g m q t* read ዐረብ: which, being ungrammatical, *t² β* retained, but set right by prefixing ውስተ: [5] *a–q, b. q, β–b* ወበህየ: [6] *g m. q t u, β* ርእዩ: [7] *β* trans. after ሰማይ: [8] *g.* Other MSS. ዘይክውን: [9] *q t² β* add በ (*q om.*) ዲበ: ምድር: against *a–q.* [10] *q* omits. [11] *n* omits. [12] *m* omits. [13] *g* reads ነጠብጠበ: [14] *a–q. q, β* trans. *y* adds ወምንት: [15] *a–u, a e h k l o y, a, b. u, f* read እሙንቱ: *n* እሉ: *b c d x* እሉ: እሙንቱ: [16] *y* omits. [17] *u* reads ዘበ. [18] *d* omits next three words. [19] *q* reads እለ: ርኢኩ: *y* ዘርኢኩ: [20] *q u* read በ. [21] *u* reads ወየኀይል: *n* ይትኄየል: [22] *a. t² β* add ኒ. [23] *q* reads ወ. [24] *a–q. q* ይቤለኒ: *β* ይብል: [25] *q* reads መልአክ: *n* መልአክ: ዘ. [26] *β* adds ወትሬአ: [27] *m t, β–b. g q u, b* read ዙሎ: [28] *a–m. m, t² β* ዘተከለ: [29] *g* save that I have corrected the final letter ት with ት. Other MSS. መናፍስት: [30] *d y* omit. [31] *a–t. t, β* እሎንቱ: [32] *a* save that *m* reads ርእየ: አዕ″ *β* reads ርኢክ: [33] *q* trans. after ወርቅ: [34] *n* trans. before ወደ″ ጸሪቅ: [35] *q* adds በቅድሜሁ: [36] *g* wrongly reads ግሩ: [37] *a–q. q* ዘቅድመ: *t²* በቅድመ: ገጸ: *β* ዘቅድመ: ገጸ: [38] *u* reads ድኩማን: [39] *a–t, a b c d k l x, a. t, e f h n o (v w), b* read በታሕተ: [40] *q* reads ወይክውኑ: [41] *q* reads ወኢበ. *b* ኢ.. *o* በ. [42] *b* reads ወኢ.. *o* ወበ. [43] *t u, β* add ድኂነ: ወ. [44] *g t. m q, β* read ጐይየ: *u* ኢጐዩየ: [45] *m* reads ሐጺነ: *o* ሐፃረ: *n* trans. before ኢይክውን: [46] *d* omits.

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ወአልብስ:[1] ለድርዐ:[2] እንግድዓ:
አይበቍዕ:[3] ብርት:[4]
ወናእክ:[5] [አይበቍዕ: ወ][6]አይትኄለቍ:[7]
ወአ[8]ዐረር: አይትፈቀድ::
9. እሱ: ዝሎሙ: [ይትክሐዱ: ወ][9]ይትሐጕሉ: ሀለዉ: እምገጸ: ምድር:
ሶበ: ደስትርአ: ሕሩይ: በቅድመ: ገጹ: ለእግዚአ: መናፈስት::[10]
LIII. በህየ:[11] ርእይ: አዕይንትየ:[12] ቈላ:[13] *ርኁው: ወዕሙቅ:[14] አፈዊሁ:[15] ወዝሎሙ: እለ:
የኃድሩ: ዲበ: የብስ: ወ[16]ባሕር: ወደሰያት: አምኃ: ወ[17]አስትዓ:[18] ወጋዳ: ደመጽኡ: ሎቱ:
ወዝኩሰ:[19] ዕሙቅ:[20] ቈላ: አይመልእ:: . . . . . .
2. ወጌጋየ:[21] እደዊሆሙ: ይገብሩ::
ወዝሎ:[22] ዘይዳምዉ: ለ*ጌጋይ:[23] ኃጥኣን: ይበልዑ:[24]
ወ[25]እምገጹ: ለእግዚአ: መንፈሳት:[26] ይትሐጕሉ: [ኃጥኣን:]
ወእምገጸ:[27] ምድረ:[28] ዚአሁ: ይትቀወሙ:[29]
ወ[አ][30]የኀልቅ: ለዓለመ: ዓለም::
3. እስመ: ርኢክዎሙ:[31] ለ*ዝሎሙ:[32] መላእክተ: መቅሠፍት: እንዘ: *የኃድሩ:[33] ወደስተዴ

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[1] *g t, e f h n¸a¸b.* *m u, a b c k l o x* **ወአልብሰ:** *q* **ወአይለብስ:** *d* **ልብሳ:** Here *α–u* add the dittographic phrase **ለፀብእ: ወአልብስ:** [2] *u* reads **ድርዕ: ለ.** *o¸b* **ድርዓ:** [3] *q* prefixes **ወ.** *o* omits next three words through hmt. [4] *q* reads **ብርት:** *c* **በትር:** [5] *α.* *β–a k* read **ወአናዕክ:** *a k* **ወአናክዕ:** [6] As this clause destroys the parallelism I have bracketed it as an intrusion. [7] *g, β–n x.* *x* reads **አይትዌለጥ:** *m t u, n* read **አይትኈለቍ:** *q* omits with the **ወ** preceding. [8] *α–q.* *q* omits. *β* reads **ወ.** [9] Bracketed as an alternative rendering of יִכָּחֲדוּ which was rendered, as I conceive, by *ἀπαρνηθήσονται* and by *ἀφανισθήσονται* in the margin, or *vice versa*; both renderings being subsequently taken into the text. *t*[1] reads **አይትክሐዱ:** *u* omits. [10] *m* reads **መንፈሳት:** [11] *α–q.* *q, β* read **ወበህየ:** [12] *c* reads **አዕይንቲየ:** [13] *u* reads **ዝሳ:** [14] *g.* *m q* read **ዕሙቅ: ወርኅው:** *t u, β–n* **ዕሙቅ: ወርኅው:** *n* **ዕሙቅ: ዘርኅው:** [15] Emended from **አፈዊሆሙ:** of *g m u.* *q t* read **አፉሆሙ:** *β* **አፉሁ:** [16] *m* reads **ወበ.** [17] *q u* omit. [18] *u* omits. [19] *α–q, a e k n.* *q* **ወዝንቱ:** *b c d l p x¸a* **ወዝክቱሰ:** *f h o¸b* **ወዝኩ:** [20] *m* reads **ዕሙቅ:** *b c d l x¸a* trans. after **ቈላ:** [21] *a* reads **ለጌጋየ:** [22] *α–m q, β.* *m* **ዝሉ:** *q* **ዝሎሙ:** [23] *m t, β–a.* *g* omits. *q u, a* **ጌጋየ:** [24] **ኃጥኣን:** if genuine is the subject of this verb and of the preceding, but since it is quite needless in the next line I have bracketed it. [25] *q t*[1] omit against *g m u, t*[2] *β.* [26] *g m.* *q t u, β* **መናፍስት:** [27] *g u.* *q m t, β* **ወእምገጻ: ለ.** [28] *t, β.* *g m q* read **ምድር:** *u* omits. [29] *u, t*[2] *β–d.* *g* **ይትቃውሙ:** (sic). *q* **ይትቃወሙ:** *m, d* **ይቀውሙ:** *t* **ይትገኃሡ:** [30] Bracketed as an interpolation. *t*[1] omits, but *t*[2] and all other MSS. insert. [31] *d* reads **ርኢክሙ:** [32] *α, n.* *β–n* omit. [33] *m q t, a e h k.* *g u* **የሐድር:** *b c d f l n o p x y¸a¸b* **የሐውሩ:**

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ልዉ፡[1] ዙሎ፡ መባልዕተ፡[2] ሰይጣን።[3] 4. ወተስእልክዎ፡ ለመልአኩ፡[4] ሰላም፡ ዘየሐውር፡ ምስሌየ፡ እሎንተ፡[5] መባልዕተ፡[6] ለመኑ፡ ደስተዴልውዎሙ።[7] 5. ወይቤለኒ፡[8] እሎንተ፡[9] ለነገሥት፡ ወለኃያላኒ፡[10] ዝንቱ፡[11] ምድር፡ ከመ፡ ቦቱ፡ ይትሐጐሉ። 6. ወእምድኅረ*ዝ፡[12] ደስተርአ፡[13] *ዲድቅ፡ ወኅሩይ፡ ቤተ፡[14] ምሥትጉበአ፡[15] ዚአሁ፡[16] እምይእዜ፡[17] ኢይትከልኡ፡ በስሙ፡ ለእግዚአ፡ መንፈሳት።[18]

7. ወ*ኢ[19]እሉ፡ አድባር፡[20] ይከውኑ፡[21] በቅድመ፡[22] ጽድቁ፡[23] ከመ፡ ምድር፡
ወአውግር፡ ይከውኑ፡[24] ከመ፡[25] ነቅዓ፡ ማይ፡
ወ*የዓርፉ፡[26] ዲድቃን፡ እምዲማ፡ ኃጥኣን።[27]

LIV. ወነጸርኩ፡[28] ወተመየጥኩ፡[29] ካልአ፡ ገጸ፡ ምድር፡ ወርኢኩ፡ በ[30]ህየ፡ ቈላ፡ ዕሙቅ፡ እንዘ፡ ትነድድ፡ እሳት።[31] 2. ወ*አምጽእዎሙ፡[32] ለነገሥት፡ ወለ[33]ኃያላን፡ ወይወድ ይዎሙ፡[34] ውስተ፡ ዝኩ፡[35] ዕሙቅ፡ ቈላ። 3. ወበህየ፡ ርእይ፡ አዕይንተየ፡[36] ዘ*መባልዕቲሆሙ፡[37] እንዘ፡ ይገብርዎሙ፡ መአስርተ፡[38] ሐጺን፡ ዘአልቦ፡ መድለውተ።[39] 4. ወ[40]ተስእልክዎ፡ ለመልአኩ፡ ሰላም፡ ዘ[41]የሐውር፡ ምስሌየ፡ እንዘ፡[42] እብል፡ እሉ፡[43] እስረት፡[44]

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[1] *t u, a b c k l n x ,a. g q* **ወደስተዴሉ፡** *m, e f h o ,b* **ወደስተዳልዉ፡** (so also *d* but omits **ወ**). [2] *g q. m* reads **መባዓት፡** (sic). *t*[1] *u* **መባዕልት፡** *t*[2] *β* **መበዕሳት፡** [3] *t*[2] *β* prefix **ሰ**. [4] *g* reads **ለመልአክ፡** [5] *g* reads **እሱንቱ፡** *n* **ወእቤሎ፡ ለእሉ፡** [6] *g m q. t u* read **መባዕልት፡** *β* **መበዕሳት፡**(″ት፡ *n*). *n* adds **ዘየሐውሩ፡** [7] *g m. t u, β–d o ,b* **ደስተዳልውዎሙ፡** *q* **ደስተዳልወዎ፡** (sic). *d o ,b* **ደስተዳልዎሙ፡** [8] *x* omits. *α–q u* add **እንዘ፡ ይብል፡** against *q u, β. a e f h k ,b* add **ደስተዳልውዎሙ፡** *n* adds **ደስተዴልዉ፡** and *o* ″**ልዎሙ፡** [9] *q u, n x* omit. *b c d l ,a* add **ደስተዳልውዎሙ፡** [10] *α. β* **ወለነያላን፡** [11] *α–g. g* omits. *β* reads **ዘዝንቱ፡** [12] *α–q t, n. q t, β–n* **ዝንቱ፡** [13] *g* reads **አስተርአ፡** [14] *q* reads **ጽድቁ፡ ወኅሩየ፡** [15] *g u. m* **መስተጉባኤ፡** *q* **ምስተጉባአ፡** *t, β–k* **ምስተጉቡአ፡** *k* **ምስተግቡአ፡** [16] *q* reads **ዚአሆሙ፡** [17] *g* omits. [18] *m* (*g* **መንፈሳት፡** sic). *q t u, β* **መናፍስት፡** [19] *b c x* omit. [20] *q* **አድባረ፡** [21] *q t, β. g m u* read **ይከውን፡** [22] *α–m q, β–n x. m* **በከመ፡** *q* **ቅድመ፡** *n x* **በቅድሜሁ፡** [23] *α–q. q, t*[2]*β–n* read **ገጹ፡** *n* omits. [24] *b* omits. *e* trans. after **ማይ፡** [25] *q* omits. [26] *α–q u, f h k l n o x ,a ,b. u, a b c d e* **ደዐርፉ፡** *q* **ደነልፉ፡** [27] *q* **ኀጢአት፡** [28] *m* adds **ወርኢኩ፡** [29] *q* trans. before **ወነጸርኩ፡** [30] *β–f h k l n o y* omit. [31] *g* reads **እሳተ፡** *y* omits. [32] *c* reads **አውጽ″.** [33] *q* reads **ወ.** [34] *α–m q. q, a* omit. *m, β–a* read **ወወደይዎሙ፡** [35] *α–q, β–b c d n x y. n* reads **ዝ.** *q, b c d x y* omit. [36] *q* reads **አዕይንቲየ፡** [37] *m q. t, β* read **መባዕላቲሆሙ፡** *u* **ምብዐላቲሆሙ፡** *g* **መልዕልቲሆሙ፡** *x* adds **ለእሉ፡** [38] *g. m t* **ማዕሰርት፡** *q* **ማእሰረ፡** *u* **ማእስርት፡** *β–c l n ,a* **መዓሥርት፡** *c n ,a* **መዓስርት፡** *l* **መአሰርት፡** [39] *g. m t, β* read **መድሎት፡** *q* **መድሎተ፡** *u* **መዳልዋት፡** [40] *q u, t*[2] *β. g m t*[1] omit. [41] *d* omits. [42] *o ,b* omit. [43] *u* omits. [44] *g.* This is a rare word which generally = *δέσις* or *δέσμη*, whereas we require here *δεσμός*. There is no objection to taking the word in this concrete sense. The rareness of this word led to scribal changes in all the best MSS. save *q*, which has **እስረቱ፡** Thus *u* has **እሱራት፡** *m* **ማዕሰርት፡** *t* **ማእሰራት፡** *a e f h k* **መዓሥራት፡** *b c o* **ማእሥራት፡** *d* **ማእሥራት፡** *l* **ማአሥራት፡** *n* **ማዓስራት፡** *x ,b* **ማዕሰራት፡** See note 1, p. 98.

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[መባልዕት:][1] ለመኑ:[2] ይዴለዉ::[3] 5. ወይቤለኒ: እሱ: ይዴለዉ:[4] ለትዕይንት: አዘዘኤል:[5] ከመ:[6] ይትመጠውዎሙ: ወይደይዎሙ:[7] መትሕተ:[8] ዙሉ:[9] ደይን: ወአእባነ:[10] ጠዋያነ:[11] ይክድኑ:[12] መሳትሒሆሙ:[13] በከመ: አዘዘ:[14] እግዚአ: መንፈሳት::[15] 6. ወ[16]ሚካኤል: ወገብርኤል:[17] ወ[18]ሩፋኤል: ወፋኑኤል: ውእቶሙ: ደፀንዕዎሙ: በይእቲ: ዕለት: ዐባይ: ወ[19]ውስተ: እተን:[20] ዘይነድድ: ይወድይዎሙ:[21] ውእተ: ዕለተ: ካመ: ይትበቀል: እምነሆሙ:[22] *እግዚአ: መንፈሳት:[23] በ[24]ዓመዳሆሙ: በእንተ: ዘኮኑ: ላእክ:[25] ለሰይጣን: ወአስንትዎሙ:[26] ለእለ: የንድሩ: ዲበ:[27] የብስ:: [7. ወበውእቱ: መዋዕል: ይወፅእ:[28] መቅሠፍቱ:[29] ለእግዚአ: *መንፈሳት:[30] ወታርሑ:[31] ዙሎ:[32] መዛግብተ: *ማያት: ዘመልዕልተ:[33] ሰማያት:[24] [ወዲበ: አንቅዕት: እለ: መትሕተ: ሰማያት:][34] ወ*እለ: አንቅዕት:[35] መትሕተ: ምድር:: 8. ወይዴመሩ:

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[1] I have bracketed this word as an explanatory marginal gloss adopted into the text. *n* omits. *g* adds after **እስረት:** (Cf. *d* **ማእሥራት: ማዕበላት:**). All other MSS., however, attempt in one way or other to give it a regular syntactical connexion with the text. Thus *u* makes it the subject of the verb and changes **እስረት:** the original subject of the verb into a participle qualifying it (see p. 97, note 44). *q t* insert a copula between the two nouns. *m*, *β–d* make the added word a genitive dependent on the original word. For **መባልዕት:** *m* reads **መባዓልት:** *q* **ወመባልዕት:** *t* **ወመበዕላት:** *u* **መብዕሰት:** *β–d* **መባዕላት:** *d* **ማዕበላት:** [2] *q* reads **ዘመኑ:** [3] *e* reads **ያስተዳልዉ:** [4] *g u*, *β–n*. *m q t*, *n* read **ይዴለው:** [5] *g*. *q m u*, $t^2\beta$ **አዛዝኤል:** $t^1$ **አዛዜአል:** [6] *c* omits. [7] *d* reads **ወወደይዎሙ:** [8] *m* **መትሐተ:** [9] *f* reads **ዘለ** (sic). [10] *q* reads **አእባን:** [11] *g*. *a–g*, *β* **ጠዋያት:** [12] *g q*. *m t u*, *β* **ይኪድኑ:** [13] *a–*$t^1$, $t^2\beta$–*a*,*a*. $t^1$ reads **ዲቤሆሙ:** *a* **መላእክቲሆሙ:** ,*a* **መልዕልቲ".** [14] *c* reads **አዘዘ:** [15] *g m*. *q t u*, *β* read **መናፍስት:** [16] $t^2\beta$–*f* omit. [17] *m t u* trans. after **ወሩፋኤል:** against *g q*, *β*. $t^2$ omits **ወ** before **ገብርኤል:** [18] $t^2\beta$ omit. [19] *a–q*, *f h k l n o x y* ,*a* ,*b*. *q* omits. *a b c d e* read **በ.** [20] *a–q*. *q*, *y* read **እሳት:** $t^2$ **እተን: እሳት:** (sic). *β–y* **እተነ: እሳት:** [21] *t u*, *β*. *g m q* omit. [22] *g* omits. [23] *g m*. *q t u*, *β–n* read **እግዚአ: መናፍስት:** *q* trans. before **ከመ:** *n* omits. [24] *q* omits. [25] *a–m*, *c d e f h k l o y* ,*a*. *m*, *a b n x* read **ላዕካነ:** ,*b* **ላእኩ:** [26] *g* reads **ወአስታትዎሙ:** [27] *m q* read **ውስተ:** [28] *q*, *b y* ,*a* read **ይመጽእ:** [29] *q* reads **መቅሰፍተ: መዐቱ:** [30] *g m*. Other MSS. **መናፍስት:** [31] *g t u*. *m* reads **ወተርኅወት:** *q* **ወይትረኅው:** $t^2\beta$–*h* **ወይትረኅዉ:** [32] *a–m*. *m*, *b c d l* read **ዙሉ:** $t^2$ *a e f h k n o* **ዙሎሙ:** [33] *d* omits. *g* reads **መያት: ዘመዕልተ:** by a slip. [34] ,*b* omits. A marginal gloss subsequently incorporated in the text. There were according to early Semitic views only the waters above the heavens and the waters below the earth: such also was the view of our writer as appears from the next verse. The text in brackets follows *g m*, $t^2\beta$ save that for **አንቅዕተ:** in *g* I have read **አንቅዕት:** with *m*. *q* supports text save that it reads **ሰማይ:** and $t^1$ save that it reads **ማያት:** for **ሰማያት:** After **እለ:** *u* adds **መልዕልተ: ሰማያት: ወ.** [35] *g m* save that *g* reads **አንቅዕተ:** instead of **አንቅዕት:** *q u* read **አንቅዕት: እለ:**. *t* reads only **እለ:** and *β* **ዘ.**

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ዙሎ:[1] ማያት: [H][2]ምስለ:[3] ማያት:[4] ዘመልዕልተ: ሰማያት:[5] ተባዕታይ: ውእቱ: ወማይ: ዘመትሕተ: ምድር: አንስታይት:[6] ይእቲ። 9. ወይደመስሱ:[7] ዙሎ:[8] እለ: የኀድሩ: *ደበ: የብስ: ወእለ: የኀድሩ:[9] መትሕተ: አጽናፈ: ሰማይ።[10] 10. ወ[11]*በእንተ: ዘ[12]አእመርዋ: ለዓመፃሆሙ: እንተ: ገብሩ: ደበ:[13] ምድር: ወበይእቲ:[14] ይትኀጐሉ።[15]

LV. ወእምድኅረዝ:[16] ነሥሐ: ርእሰ: መዋዕል: ወይቤ: በከ:[17] አሕጉልክዎሙ: ለዙሎሙ: ለ[18]እለ: ይኑብሩ:[19] ውስተ:[20] የብስ። 2. ወመሐለ: በስሙ:[21] ዐቢይ: ከመ: እምይእዜ: አይገብር: ከመዝ:[22] ለ[23]ዙሎሙ: እለ: ይኑብሩ:[24] ደበ:[25] የብስ: ወትእምርተ: እወደ: በሰማያት:[26] ወይከውን: ማእከሌየ: ወ*ማእከሌሆሙ:[27] ሃይማኖተ: እስከ:[28] ለዓለም: መጠነ: መዋዕል: ሰማይ:[29] ደበ:[30] ምድር: ወ*ዝ: በትእዘዝየ:[31] ውእቱ።[32]] ..... 3. ሶበ: ፈቀድኩ: ከመ:[33] አጽንዖሙ: በእደ: መላእክት: በዕለተ: ምንዳቤ: ወሕማም: ቅድመዝ:[34] *መቅሠፍትየ: ወመዐትየ:[35] *አኃድር: ደቤሆሙ:[36] ይቤ: እግዚአብሔር:[37] እግዚኦ: መንፈሳት።[38] 4. ነገሥት: ኃያላን: እለ: ተኀድሩ:[39]

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[1] *g m t u.* *q* reads **ዙሎ:** *β* **ዙሎሙ:** [2] *b x* omit. $t^1u$, *n* also omit together with **ምስለ: ማያት:** through hmt. $t^2$ restores these words and adds **ማይሰ:** All other MSS. read **H** but the context requires its exclusion. [3] *q* reads **መልዕልተ:** [4] *a* reads **ሰማያት:** [5] *x* reads **ሰማይ:** *q* adds **ማይ:** *β–n* add the dittography **ማይሰ:** (**ወማይሰ:** *e*) **ዘመልዕልተ: ሰማይ:** (**ሰማያት:** *e*). [6] *g. m, n* **አንስትያዊት:** *q* **አንስቲያይት:** *t* **አንስቲያዊት:** *u* **አንስታዪት:** *β–e n* **አንስታይ:** *e* **አንስታዊት:** [7] *g t, a e. mqu, β–ae* read **ወይደመስሱ:** The next word **ዙሎ:** shows that *g t* are right. [8] *a–q, b.* *q* **ዙሎሙ:** *β–b* **ዙሎ:** [9] *g* omits through hmt. For **ደበ:** *q* reads **ውስተ:** So also *t* over erasure. [10] *q* reads **ምድር:** [11] *q* omits. [12] *t u, e* (*w*). *g m q, $t^2$β–e* read **በእንተዝ:** Here I take **በእንተ: ዘአእመርዋ: . . . ወበይእቲ:** = διότι ἔγνωσαν . . . καὶ ἐν τούτοις (or τούτῳ) = כי ידעו . . . ובאלה. Here the Greek translator should have rendered כי by ἐπεί and not by διότι. [13] *a–q u. q u, β* read **በደበ:** [14] *m t u. g* **ወይእቲ:** *q, $t^2$β* **ወበእንተዝ:** [15] *m* reads **ተሐጕሉ:** [16] *q* reads **ወበእንተዝ:** [17] *g, y* read **በከመ:** [18] *g m, x.* Other MSS. omit. *x* omits preceding word. [19] *q, e h n o* (*v*) *x* read **የኀድሩ:** [20] *a–q, a f k l p* (*w*) *y. q, b c d e h n o x b* read **ደበ:** [21] *y* omits. [22] *q, $t^2$β–x. g m $t^1u$, x* omit. [23] *n* reads **ላዕለ: ደበ:** *o b* [24] *n* reads **የኀድሩ:** [25] *b c x* read **ወስተ:** *o b* **በ.** [26] *e h o p* (*v w*) *b* read **በሰማይ:** [27] *a–m, e. m, β–e* **ማእከሎሙ:** [28] *g* prefixes **ወ.** [29] *a* adds **ወምድር:** [30] *d* reads **በደበ:** [31] *g t. m* **ትእዛዝየ: ዝ.** *q* **ዝ: ትእዛዝ: በፊቃድየ:** *u, $t^2$β* **እምዝ: በትእዛዝየ** (*e* omits **የ**). [32] $t^2$ omits. [33] *u* omits. [34] = ἔμπροσθεν τούτου a misrendering of מִפְּנֵי זֹאת. [35] *a. β* reads **መዐ" ወመቅ".** [36] *a–q u* save that *t* reads **ላዕሌሆሙ:** for **ደቤሆሙ:** *q* reads **የኀድር: ደቤሆሙ:** $t^2$*β–d* **የኃድር: ላዕሌሆሙ:** *u, d* omit. Here *g m t, a f h k* add **መቅሠፍትየ: ወመዐትየ:** and *b c e l n o, a* **መዐ" ወመቅ"** against *q u, d,* owing (?) to mistranslation of מפני זאת. See note 34. For **አኃ"** in text normal form is **ሓ".** [37] *q t u, β–b c x b. g m, b c x b* omit. [38] *g m.* Other MSS. **መናፍስት:** [39] *m t, β–y. g q u, y* read **የኀድሩ:** *q, β–n o* add **ውስተ:** *n o* (*v*) *b* add **ደበ:** and change **የብሰ:** into **የብስ:**

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